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A FUNERAL SERMON,

*On occasion of the death of General Samuel L. Winston. Delivered at
Washington, Mississippi, March 11, 1832.*

BY REV. WILLIAM WINANS.

The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv, 56, 57.

It is a well known fact, that, in the economy of Providence, death is made to minister to life. The seed which is sown in the earth dies to impart nourishment to the plant which springs from it; and, in innumerable instances, the life of one animal is sustained at the expense of that of another. The economy of grace is similar to that of Providence. All spiritual life, in the case of sinful man, is the fruit of death. In accordance with the scheme of both Providence and grace, we would render the melancholy occasion of our present meeting tributary to the purpose of our existence—to our eternal salvation. We would press into the service of our souls the death of our brother and friend, whose obsequies we meet to celebrate. Our business is not with the dead: to them we preach not: for them we pray not. They are in weal or woe beyond our reach, and beyond the reach of change. Nor is it our business to eulogize their memory. But we would seize the occasion, when the heart is softened by affliction, to attempt the making of those impressions which in seasons of prosperity it is too unapt to receive. In our exposition of the text we shall keep this object in view; and we shall do this the rather, as we consider the history of our lamented friend a practical comment on the doctrines of the text. We observe,—

That death, to the unregenerate of our fallen race, has ever been considered an enemy. Few of those have been able to contemplate his approach without consternation; and the few who have succeeded in quieting their apprehensions, have done it at the expense of that rational sensibility which exalts man above the beasts that perish. An instance of more brutish stupidity could not be evinced than that of meeting death with composure unassured of the Divine favor.

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But whence is it that death is so terrible to man? Is it because it removes him from the enjoyments of the present life? This might be assumed if only the wealthy, the gay, those in good health and surrounded by ample means of both selfish and social enjoyment, looked upon death with alarm. But, when it is seen that poverty, that sorrow, that affliction, that a deprivation of pleasure and of friends—that any of these, or that all of them together, are insufficient to reconcile man to death, or to disarm him of those terrors by which he affrights the child of sin, we are compelled to seek some other solution of the question.

Nor is it that annihilation is apprehended, as the consummation of death. Man, however educated, *feels* in himself an instinctive evidence that he is destined to immortality; nor did vice ever put man, prone as he is to absurdity, upon a more difficult attempt than that of discrediting this testimony which the Author of nature has so legibly impressed upon his intellect and passions. That love of life, that invincible abhorrence which every man feels to a deprivation of being, or what amounts to much the same thing, of consciousness, have all the force of demonstration, in support of the immortality of man; especially when it is seen that this love and this abhorrence are strong in those who suffer the extremity of human misery, as well as in the most happy of mankind.

But may we not account for the terribleness of death to man, by the uncertainties of that destiny which is to follow upon it? So far from it, that, if there was not some other, and very different ground of apprehension, there are thousands of the human family whose spirit of adventure, whose love of novelty and passion for discovery, would send them, before their time, to explore that *terra incognita*, “that undiscovered country, from whose bourne no traveller returns.” They would pant for those “new scenes, that untried being,” which await those who die; and, sick of treading the beaten track of life’s perpetual round, would hasten away to scenes more adventurous, and perhaps more various.

The question, therefore, recurs upon us, Why is death terrible to man? and is answered by our text—‘The sting of death is sin.’ It is sin, and sin only, that renders death formidable to man. But what is sin? Sin, some will tell us, is moral wrong, an incongruity to the fitness of things, a derangement of the order and harmony of the moral world. And all this is true: but who, on simply considering sin in this abstract light, will be able to trace its relation to death, or discover that it is this which renders death so terrible to man? Were it allowed us thus to consider the subject, we should mock at the terrors of death, and laugh at the shaking of his spear, confident in its weakness. But when we learn that the strength, the energy, the efficiency of sin is derived from ‘the law’—the law of God, and that it is, consequently, guaranteed and enforced by the authority and sufficiency of the Deity himself, the subject assumes a quite different aspect. Death,

thus armed and thus supported, becomes insupportably terrible and invincibly formidable to man. It is thus that he has held mankind in bondage to fear in every age. It is thus that his terrors have made the most stout-hearted quail and faint at his approach. It is because he is thus armed and supported that man, even in the extremity of human suffering, chooses to continue in life a little longer. Disarm the tyrant of his sting, or withdraw the energy which renders this weapon effective, and thousands who now shudder at the thought of death, would hail his coming as the period of calamities utterly intolerable in any other view than as they can be removed only by his agency. It is guilt alone which makes man afraid to die; and guilt has this effect only because it involves the displeasure of the righteous Governor of the world, from a violation of whose law this guilt proceeds, and whose character, as Lawgiver and Governor, renders it requisite that he should secure the inviolability of his law and the order of his dominions, or avenge their violation upon the head of the guilty. This connection between sin and the penalty of the Divine law, and between that penalty and the displeasure of the omnipotent Ruler of the universe, establishes in the human mind a conviction that, either in this life or in some future state of being, the guilty must suffer for their crimes; and, as retributive suffering is seldom seen to fall upon the offender in this life, it is inferred, with moral certainty, that it is to be endured in a future state. Hence, death is intimately associated in the mind of the sinner with the fearful reckoning with Divine justice to which his offences expose him, and with the punitive sufferings which are to be the award of that reckoning. To the apprehension of the sinner, death is always closely followed by hell. To his affrighted imagination, 'the tyrant, brandishing his spear, appears, and hell is close behind.' These views of the subject are the sober inductions of reason, from principles firmly fixed in the very constitution of the human mind: but they do not derive their *whole* support from such inductions. The *conclusive* authority of Scripture confirms the inductions of reasoning, and assures us that, 'as it is appointed unto men once to die,' so 'after this, the judgment' will sit upon the conduct of man, when he must give an account of his deeds, and receive according to what they have been, 'whether they have been good, or whether they have been evil;' so that they who have sowed 'to the flesh, shall of the flesh reap corruption:' but they that have sowed 'to the Spirit, shall of the Spirit reap life everlasting.' What wonder, then, that death is terrible to the guilty? What wonder that the boldest, whose hearts are not steeled against feeling, if they are not confident of the divine favor, should tremble at the prospect of being arrested by this invincible agent of the Divine wrath, and of being handed over to the tribunal from whose sentence there is no appeal, whose awards are irreversible, whose punishments are unmitigable and eternal? Not to tremble in such

circumstances would evince, not bravery, but brutal insensibility—not magnanimity, but madness.

But may not this enemy be propitiated by man? No: he scorns alike the bribery of wealth, the blandishments of beauty, the pride of power, the amiableness of virtue, the charms of youth, and the venerableness of age. True to the trust committed to him, no argument can swerve him, no wit can dazzle, no flattery can soothe. His commission he executes to the letter, though the heart of brotherhood, of parental, of filial, or even of conjugal affection bleed in consequence. Of all the human family, two only, and these by especial dispensation from God, have passed from life without being victims to death.

But if death may not be eluded by man, may he not be disarmed? Cannot man, armed in the panoply of his own virtues, repel or render innocuous the sting to which this adversary owes the terrors by which he is rendered so formidable to man? As successfully would he man a straw against a whirlwind. To accomplish this, there must be in those virtues atoning merit, to satisfy the claims of violated law, and the demands of insulted justice. There must be an energy equal to the healing of the breach, occasioned by sin, in the order and harmony of the moral world. The law must be indemnified for its violation; and sufficient satisfaction rendered to magnify and make it honorable. Its dignity had been insulted, its sanctity sullied, its authority brought into question:—these injuries must be atoned, or death remains armed in all his terrors. And can the independent virtues of man, even supposing him capable of such virtues, accomplish all this? No: nor any part of it.

Is there, then, no possibility of man's escaping from these terrors? There is; and the knowledge of the fact inspired the apostle, as it should do every man, with ardent gratitude to God. He had contemplated death in all the terrors derived from a violated law exacting upon man, under the guarantee of omnipotence, for his sins; and, while overwhelmed with the anguish which such a view of the wretched condition of man was calculated to produce, he casts his eye to Calvary, and, in view of the blood-stained banner of the Redeemer, under which man may achieve a victory over death, he breaks out with, 'Thanks be to God!' Nor was there ever greater cause for thankfulness, whether we consider the greatness of the benefaction, or the manner in which it was wrought. It is, considered in all its relations and dependencies, nothing less than complete deliverance from the dreadful consequences of both original and personal transgression. It implies pardon, sanctification, the assurance of hope, and resurrection from the dead. It raises man from the ruins and ignominy of the fall, to 'glory, honor, immortality, and eternal life.' The manner in which this deliverance was wrought is equally calculated to inspire gratitude. It was not by a simple benevolent

volition of the Deity : it was not by a mighty exertion of Omnipotence : it was by giving up his own Son to be a propitiation for the sins of the world. We said before, that the life of the world was derived from death. It was the death of Jesus of which we spake. The cross on which he expired, watered by his blood, is fruitful of eternal salvation to all those who conform themselves to the requirements of that plan on which the Gospel proposes to save man.

But how does the death of Jesus bring life to the world ? How is man, through him, made to triumph over death ? Had he been a mere creature, no matter of what dignity or worth, he could not have procured this benefit for man by his death ; and for these reasons :—1. He would have had nothing to offer to satisfy the claims of law and justice against man,—because the whole ability of the creature, of every creature, is evidently due to the constant service of the Creator ; and, therefore, can have no merit, imputable to another. 2. No creature has life inherently and independently ; and, consequently, had Jesus been a creature, he could not have accomplished the salvation of man by his death : for he himself would, in that case, have either remained the prisoner of death, or have been dependent on another for his resurrection. But he was not a mere creature. In his person were united, in a manner inscrutable to man, the proper natures of God and man, of Creator and creature :—the one could suffer and die,—the other could impart virtue and merit to those sufferings and that death, available to the salvation of man ; and could resume the life which had been laid down. It is not for man to explain or to understand the particulars of this most important transaction. He cannot comprehend the manner of that incarnation of Deity upon which the whole efficacy of this beneficent scheme was based ; nor the reason why the sufferings and death of Jesus redound to the salvation of man ; nor how the resurrection of Jesus secures the resurrection of the dead of Adam's family. Nor is it important that we should comprehend these matters. It is enough for all the purposes of faith and comfort, that we are made acquainted with the facts themselves. A more important inquiry is, 'By what means we may secure to ourselves the benefits of this scheme in their full extent ?' This is an inquiry to the last degree important to every individual : but, unfortunately, too many will turn away from this inquiry, because it leads to no new discovery. The answer must be the same which has been reiterated till it has palled upon the taste of the fastidious,—till it has become stale and uninteresting to the lover of novelty. This is, however, a case of quite too much importance to permit us the liberty of disguising or embellishing the truth, with a view to pleasing the imagination. The old directions, 'Repent and believe the Gospel !' are the only ones which would not betray the inquirer to perdition. However tasteless from repetition, however revolting to pride and self-love,

these directions *must* be heard and followed ; or, as sure as there is a just God in heaven, we must be damned. Death will remain our inveterate, our invincible, our eternal foe. By 'repentance toward God, and faith toward our Lord Jesus Christ,'—a repentance arising from conscience of sin, and sorrow for having sinned, and showing itself in humility, confession, reformation, and seeking God in the means of grace ;—faith that relies on Christ for salvation, trusts the word of God, works by love, purifies the heart, and creates the soul anew in Christ Jesus ;—by this repentance and faith, man, with reference to what concerns his salvation, becomes identified with the omnipotence of his Redeemer ; and, having overcome his spiritual foes as they arose against him, he is enabled to conquer the last that assails him,—God gives him the victory over death through our Lord Jesus Christ.

You, my brethren, wish for this victory : you say, with Balaam, 'Let me die the death of the righteous, and let my last end be like his.' But are you willing to have it on the terms prescribed in the Gospel ? Hitherto many of you have not been thus willing. Hitherto you have obstinately rejected the counsel of God against yourselves, or carelessly neglected the great salvation offered you through Jesus Christ. Perhaps the example of one you knew,—one dear to many of you, a neighbor, a brother, a friend, may have more success with you than the most forcible reasonings, or the most authoritative precepts. Such an example I am now to propose to you. You knew Samuel L. Winston too intimately for it to be necessary to enter into a detail of his history. You knew him when he was *of* the world, devoted to its interests, directed by its maxims, and controlled by its opinions and customs ; and you have known him since the important epoch when, renouncing the world, he became the pledged follower of Jesus Christ. I will not presume that rigid scrutiny into his character, even during the latter period, would have found it faultless :—he himself would have decided more humbly with regard to his course :—but this I am happily able to say, that, late in life, when in full and constant expectation of his appearing before the bar of Him whose knowledge of all things is perfect, who loveth truth and hateth iniquity, he did assure a friend that, from that time when, by uniting himself to the Church, he publicly announced to the world his purpose of being a Christian, he had never, for a moment, swerved from that purpose.

There is one part of his conversation with that friend which deserves to be especially noted. His friend having observed to him, that as he had been travelling, his opportunities of religious improvement had been small, and his exposure to temptation greater than in ordinary circumstances ; and having intimated the inquiry whether his soul had not, consequently, suffered loss, he replied to this intimation, that, 'during his journeyings, he had, as much as possible, avoided contact with the world, by obtaining a

private apartment; and, where he could not do this, by retiring into himself:—that, consequently, he had not suffered loss.’ Now, let it be remarked, that *necessary* intercourse with the world, any more than an intercourse which aims at the religious advantage of the world, does not place the Christian without the pale of Divine protection; and, therefore, though a man be and live *thus* in the world, he is not of it, nor corrupted by it: whereas, that Christian who *chooses* his pursuits and associations in the world, naturally subjects himself to its influence; and, by violating a plain command of God, alienates the Divine protection; and, imbibing the spirit, adopting the maxims, and submitting to the customs of the world, to which he has united himself, he loses the life of religion from his soul, remits the strictness of external performances, indulges in conformity to the world, and, in short, renounces the profession as well as the practice of godliness, and becomes two-fold more the child of perdition than he was before he embraced religion. It was a conviction of the danger of voluntary and needless intercourse with the world, which suggested to our deceased friend the precaution to which he imputed the impunity with which he passed through scenes usually so pernicious to unwary Christians. And O! how many fatal instances exist of shipwreck of faith and a good conscience from a disregard of the apostle’s injunction to ‘come out from among the wicked and to be separate!’ Are there not many, even in this congregation, conscious that they are now on the broad road to damnation, who can trace their fall from grace and their return to the ways of sin principally, if not entirely, to their needless connection with the world, and to their criminal friendship for it? Be warned, then, Christians, young Christians especially, against mixing with the world on any other than strictly Christian principles. Know that whoever is a ‘friend of the world is an enemy to God.’ Use the same precaution to which our lamented friend ascribed his safety, while necessarily in the world. Fear not the imputation of singularity. You *must*, in reference to the world, be singular, or you must be damned. There is no other alternative.

Brother Winston was apprized that he was near his end. He was not disgusted at life, he was not weary of the world: but he *was* reconciled to die. ‘I should,’ he said to the friend alluded to above, ‘I should like to remain longer with my little family, but I am prepared and willing to die.’ It was natural, it was virtuous to wish to remain with his family, to comfort them, to protect them, and especially to train up his children, whom he had solemnly dedicated to God, in the ways of godliness: but it was to rise above nature, and to attain to the sublime of Christian virtue, to be willing to leave objects so dear, in obedience to the Divine mandate, and thus to rise superior to all fear of death, all dread of judgment, and thus calmly, confidently, and joyfully, to enter the valley and shadow of death.

Nor was the triumph of Christian temper shown by our friend in this victory over the fear of death alone. One who watched his sufferings with almost unexampled vigilance and perseverance has assured me that, during his long-protracted and agonizing sufferings, nothing like a murmur ever escaped his lips ; and another, who saw much of his sufferings, spoke with admiration of the sweetness of temper, the humility and the gratitude which he displayed to those who ministered to him in his affliction. Confidence in God, love to him, to his people and to mankind, resignation to the Divine will, patience under sufferings, peace of conscience, hope of glory, and joy in God, were fruits of that religion which he had nourished in his heart, which were now gathered in full maturity, affording ample evidence of the goodness of the tree which produced them.

And can we doubt, with these evidences before us, the final safety and happiness of our friend ? Can we doubt the triumph of one who entered upon his conflict with the last enemy thus armed and thus sustained ? No : we cannot, we do not doubt it. We sorrow for our loss of a near relation, a dear friend ; and it is right we should sorrow ; 'twere worse than brutal not to do so : but 'we sorrow not as those without hope.' We sorrow not *for him*. Death to him was a discharge from a perilous war—the end of long-continued and severe affliction—the beginning of full, unspeakable, eternal felicity. He might have said,—in effect he did say, 'Weep not for me : but weep for yourselves and your children.' I shall 'overcome through the blood of the Lamb ;' and, having thus overcome, I shall 'sit down with Jesus in his throne, as he overcame and is set down with his Father in his throne.' He will say to me, 'Well done, good and faithful servant ! enter thou into the joy of thy Lord.' There the 'wicked cease from troubling ; there the weary are at rest.' 'I have fought the good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.' Then 'weep not for me, but weep for yourselves,' whom I leave in an enemy's land, in a region of sin and sorrow, where, in order to make your calling and election sure, you must pass through many fiery trials, many sore and hazardous conflicts. 'Iniquity shall abound, the love of many shall wax cold,' you shall be tempted, scorned, persecuted : but, if you have entered upon the Christian course, and if you 'endure to the end, you shall be saved.' Weep for yourselves ; you especially whom I leave in your sins. For you there is no hope but in the most poignant sorrow, working repentance, casting down all proud imaginations, stripping you of all dependence on yourselves, bringing you, humbled, stricken, heart-broken, to the feet of Jesus in that faith which, 'renouncing all, both righteous and unrighteous deeds,' casts you, with full and exclusive confidence, upon the merits of Jesus Christ for salvation.

Such was the language of the *facts* in the death scene of our beloved brother Winston. And will you be deaf to this appeal, as you have been to so many others? Will you, who this day feel the intimacy of your relationship to the deceased in the grief his loss has excited, reject the admonition that sounds as it were from his just closing tomb? If ever again you see the face of that neighbor, brother, father, friend, and husband, with pleasure, 'prepare to meet your God.' Then, soon, O how soon! will you meet him, with a pleasure now utterly inconceivable as well as indescribable—a pleasure heightened by the assurance that that meeting is never to be succeeded by separation.

'Who meet on that delightful shore,
Shall never part again.'

HISTORY OF METHODIST MISSIONS.

Authentic History of the Missions under the care of the Missionary Society of the Methodist Episcopal Church. BY NATHAN BANGS, D. D. New-York, Published by J. Emory & B. Waugh, for the Methodist Episcopal Church, 1832. 12mo, pp. 258.

THE announcement of this publication, so long expected, was greeted by the Church with no ordinary satisfaction. It is now more than three years since the public were informed that such a history was contemplated, and the friends of Methodism and its missions, in the United States and elsewhere, have been eagerly expecting its appearance. The reviewer is among those who regard the Missionary Society of the Methodist Episcopal Church as an institution possessing high and holy claims to the attention and liberality of the friends of the Redeemer's kingdom of every denomination; and one whose organization, progress, and success, need only be known to be every where appreciated and amply sustained. He therefore hailed the publication of the present history, as one calculated to supply a desideratum to the Church and to the world; and he has risen from its perusal with a conviction that it cannot be read without intense interest, and hopes it may obtain a circulation commensurate with its intrinsic value.

As an introduction to this history of our own missions, the author has very appropriately presented the reader with a brief outline of the origin and progress of missionary labor among the Protestants in different parts of the world, both among Christian and Heathen nations. And without any invidious distinction between the various missionary enterprises which have been prosecuted since the reformation, all of which have been laudable and useful, one cannot help remarking the prominent part which Dr. Coke and the other Wesleyan Methodists have performed, and the astonishing success which has ever attended their labors. Nor can it be overlooked, that the missions commenced by Dr. Coke in 1786,

in the West Indies, and subsequently prosecuted by him in Ireland, Wales, Nova Scotia, Gibraltar, and France, are still in successful operation. For when this great apostle of missions fell a martyr to his zealous and untiring labors, on his voyage to the East Indies to carry the Gospel thither, in 1813, the Wesleyan Methodist Missionary Society was forthwith organized, and 'took up the missionary cause where the indefatigable Dr. Coke left it, and has carried it forward with a zeal and liberality worthy of all praise.' Already the labors of this noble institution have extended to the four quarters of the globe, to New Holland and the isles of the sea, and their success has probably exceeded that of all other missionary societies in existence in either hemisphere.

Having included in the introduction a sketch of all the Protestant missions that have been in operation for the last three hundred years, the author next proceeds to narrate the origin and organization of the Missionary Society of the Methodist Episcopal Church, which was instituted in the year 1819, the proposition for its establishment being made at a meeting of the book agents and preachers stationed in New-York. Of the nine brethren whose names are given as including all who were present when it was determined to form the society, two of them, Rev. Freeborn Garrettson, and Rev. Thomas Thorp have fallen asleep in Jesus, and now rest from their labors, while seven of them yet live to see the pleasure of the Lord prospering in their hands. At the general conference of 1820, the objects of the society were cordially sanctioned and recommended to the several annual conferences for their support, and immediately thereafter the active operations of the society were commenced according to the provisions of the constitution.

The author now enters upon the history of the *aboriginal* missions in the United States and territories, to the salvation of whom the labors of this society have thus far been chiefly devoted. And the first of these is the Wyandott mission, at Upper Sandusky, Ohio. This mission had been commenced in 1816 by a free colored man, named John Steward, who was a member of our Church in Powhattan county, Virginia, and who, actuated by love to Christ and the souls of men, and impelled by an impression that it was his duty to travel to the north-west, he knew not whither, went alone and on foot until he came to Sandusky, where by a most singular train of providences he was induced to remain, and where he was eminently owned and blessed of God. For though he had to speak to the Indians through an interpreter—and he a wicked and ungodly Indian, and though this interpreter would often say to the people after repeating what Steward had said, '*So he says, but I do not know whether it is so or not, nor do I care; all I mind is to interpret faithfully what he says; you must not think that I care, whether you believe it or not;*' and notwithstanding the word preached was accompanied by such an exposition, and passed

through so unworthy a medium ; yet it became the 'power of God' not only to those who heard, but to Jonathan the interpreter himself ; for the truth so often repeated by him at length got hold of his own heart, and brought him to Christ the Saviour of sinners, and he became a living witness of the power of Christianity, and a valuable aid to Steward in his missionary labors. In the year 1819 Steward was regularly licensed to preach by the Church at Urbana, and appointed a missionary to Upper Sandusky, where he continued to prosecute his labors of love assisted by a number of the local preachers in the vicinity ; and in the same year a society was organized by Rev. J. B. Finley presiding elder of the district in which the mission was located. In 1820 Moses Hinkle, sen., was appointed missionary to Upper Sandusky, and in 1821 Rev. Mr. Finley was placed in charge of the mission, which had by this time become deeply interesting and prosperous.

This chapter contains a narrative of a succession of events the most remarkable, amusing, and instructive, of any which the history of the aborigines has ever furnished. The labors, sufferings, persecutions, and triumphs, of that most extraordinary man, John Steward, whom the God of missions had visibly thrust out, and who died a martyr to the Gospel he preached with the demonstration of the Spirit and with power, is of itself a monument of Divine grace worthy of the devout contemplation of every pious mind. And the description given of the love-feast held by Mr. Finley on his first visit to the mission ; the subsequent interview of the converted chiefs with Bishop M'Kendree and the Ohio conference ; the visits of Bishops M'Kendree and Soule to the mission and their interviews with the converted natives, present incidents of the most affecting kind, and of the most cheering character. No one can read this chapter without a conviction that the God of providence and grace has placed the seal of his approbation upon this 'labor of love.' It is said that when it was read by the committee of the board who were examining it for publication, every member became affected to tears, and the reading was interrupted by the melting emotions it occasioned in the hearts of all present.

The Asbury mission among the Creek Indians was commenced by the South Carolina conference in 1822 under the direction of the Rev. Dr. Capers, and continued until 1830, under circumstances of a painful and afflicting character when it had to be reluctantly abandoned, not however without some individual instances of usefulness ; and those who have gone to their new home west of the Mississippi, will be followed by the missionaries, and may yet 'know the joyful sound.' The narrative of the origin and progress of this mission from the pen of Dr. Capers recorded in this chapter will be found to be of a most interesting and affecting character.

The Cherokee mission was commenced by the Tennessee conference in 1822, and under the superintendence of Rev. Wm.

M'Mahon, had been greatly prospered a few years since. Of late, however, difficulties of a peculiar and painful character have greatly distracted this unhappy people, and interrupted the progress of the Gospel among them. The authentic account given in this chapter of the past and present state of the work among the Cherokees is highly valuable, and will not be read without exciting commiseration in their behalf in every sensitive mind.

The Choctaw mission under the direction of Rev. Alex. Talley, had an unexampled success during the five years which followed its commencement in 1825 by the Mississippi conference, but this nation is also distracted by state policy, and the natives are rapidly emigrating to the distant west. Thither Mr. Talley has accompanied them, who, with a few native laborers, continue to spend and be spent in the cause. This chapter is rich in incident and variety, and contains information of the state of the country acquired by Mr. Talley in his tour of observation, made on behalf of these Indians to the Rocky mountains, which is highly important.

After an account of the Oneida mission among the Mohawks and Onondagas under the Rev. D. Barnes which is greatly prospered, and also that among the Shawnees and Kansas by the Missouri conference, the author introduces the original missions in Upper Canada, where the Lord has so signally and extensively blessed the labors of his servants as to attract the attention of the Christian world in both hemispheres. The extent of the field which is here open to missionary enterprise, the zeal and industry of the Rev. Wm. Case and his associates in this great work, and the astonishing results which have followed the native preachers and exhorters who are proclaiming in their own tongue the unsearchable riches of Christ, are presented by our author in a manner calculated deeply to affect every reader, and the anecdotes which abound in this part of the history cannot fail to amuse and instruct. To enlarge, however, here would do injustice to the publishers, and would too much extend the review.

The domestic missions, in remote and destitute settlements, as well as among the slaves of the south, form the fifth and last chapter of our history, and with some concluding remarks close the volume. These missions are comparatively few, for in general the success attending these has been such, that they are speedily formed into circuits and incorporated into the several annual conferences. A great amount of good has been done by this department of the society's labors.

Beside the multitudes under religious instruction by our missionaries, it is found that thirteen thousand six hundred and thirty-four souls have been received into the Church upon our mission stations, and there are now eight hundred and twenty-four children included in the several mission schools. This then has been the visible result of the labors of the society in thirteen years, and

the whole expense has been \$80,482 20. These results, from so small an expenditure, if compared with the expenditure and results of other missionary societies, will abundantly testify to the excellence and superiority of our plans, and show that in accordance with Methodist policy, the institution is laboring to effect the greatest possible good at the lowest possible expense; a consideration which will not be overlooked by those who are casting in of their abundance into the treasury of the Lord.

The circulation of this history of missions among our ministry and people is designed and calculated to inform the public, and especially all who have in any wise contributed to the objects, what has been the result of their liberality; and this information is given more fully, and with greater minuteness of detail, than is possible in the annual reports. Here too we can compare the amounts received and expended in each successive year of the society's labors, from which it appears that the demand made on the funds for the support of missions is gradually though steadily increasing, and it will be found that during the last two years the expenditures have exceeded the receipts more than three thousand dollars; and notwithstanding the balance reported the last year as unappropriated, it is clear in view of the ordinary ratios of extension of labor, that unless increasing liberality be manifested on the part of the friends of the society, the treasury will be exhausted. This is much to be apprehended when we consider that arrangements are now made for *foreign missions*, to be commenced the present year, which will greatly increase the demands on the funds.

There can be little doubt, however, that there is ability and disposition on the part of the Christian public to sustain an institution, whose history exhibits so unequivocal evidences of being favored with the smiles and benediction of Heaven. And the effect of the present publication will be, wherever it is read, to make the public better acquainted with the economy of our Church, and the policy of our missionary exertions: at the same time it will cheer the hearts and strengthen the hands of the auxiliary societies, by familiarizing them with some of the scenes of labor, privation, and suffering on the part of the missionaries to whose support and that of their families they are contributing. And it is truly desirable, that when auxiliary societies are employed in raising money, and individuals bestowing their bounty, they should not merely know that the amount is forwarded to the treasurer of the missionary society at New-York, but they should know that those whom they support in the work are preaching in the wilderness of North America, among the negro plantations of the south, amid the swamps and marshes of the far west, the same Gospel which has brought consolations to them so exceedingly precious. And they should know too that this Gospel is sent not in word only, but in demonstration of the Spirit, and that many are 'plucked as brands from the burning.' This valuable history will accomplish all this,

and ought to give an impulse to the cause, which it has never received.

Since its publication the session of the General Conference has taken place, and on recommendation of the managers of the parent society, new fields have been opened for foreign missions. One or more missionaries have been appointed to the colony at Monrovia in Africa, another to Green Bay, and an exploring agent is to be sent to South America to provide for the immediate organization of a mission in that idolatrous country, while the board are empowered to contribute \$1500 per annum to the support of the missions in Upper Canada, which are under the control of the Canada conference. Thus it would seem apparent, that more men and means are loudly called for in this holy enterprise, and who would withhold his prayers or his contributions? If we love our neighbor as ourselves, must we not admit the obligation to send him the Gospel of free salvation whatever else we withhold? While so many millions of our race groan under evils which the Gospel will remove, who can be indifferent when an effort is made to send them that Gospel, and especially when we are commanded to preach that Gospel to every creature. And as faith cometh by hearing, and hearing by the word of God, how can he preach except he be sent?

To all who bear the name of Methodists, it is only necessary to say in the language of the author, 'Methodism has been missionary in its character from its beginning,' and to remind them of the maxim of Mr. Wesley, 'the world is my parish.' We ourselves are the fruit of missionary labors, and we must partake of this missionary spirit, or we should either change our name or change our character. And what encouragement do we find in the fact so prominent in this history, that wherever our society have begun a mission in a Heathen land, the God of missions has taken the work into his own hands, and raised up native messengers of his truth, speaking to every man in his own tongue the unsearchable riches of Christ. Thus the gift of tongues, or its equivalent is given with the outpouring of the Spirit, and thus it is that a nation will be born in a day, and the earth be filled with the knowledge of God.

In conclusion it may be remarked, that the author of the *History of Missions* has performed a most desirable work, and one which cannot fail to be of essential service to the Church and to the cause of missions. It remains to be seen whether the results of its publication shall be such as it merits, especially since its author refused remuneration for his labor, preferring that the cause itself should be benefited by its publication. Let it be seen in every family, and found in every Sabbath school library bearing the name of Methodist.

R. M. D.

HISTORY OF METHODISM ON THE CONNECTICUT WESTERN RESERVE, OHIO.

BY REV. ALFRED BRUNSON.

THIS Reserve is one hundred and twenty miles long, and averages forty-three miles and three quarters in breadth, and contains an area of three millions three hundred and sixty thousand acres. It is bounded on the east by Pennsylvania, on the south by the forty-first degree of north latitude, west by a line parallel with the western line of Pennsylvania, one hundred and twenty miles distant, and north by Lake Erie.

It derived its name from the following circumstances :—At the time Charles II., king of England, was granting charters to the colonies on this continent, the geography of it was but little known. The country had been explored only as far west as the mountains, and the adventurer, after passing the dividing ridge, seeing the waters run to the west, supposed they emptied themselves into the great western ocean, which had been discovered by the Spaniards, distant, probably, as far as the Atlantic was on the east. And from this view of the continent, the king, in granting a charter to the colony of Connecticut in 1662, extended the territory thereof between the forty-first and forty-second degrees of north latitude, from Rhode Island to the great western ocean.

Charters for other colonies were given in the same way, and others again were so bounded as to cross these grants, which led to considerable collision among the colonists afterward. The Wyoming country on the Susquehannah river, in Pennsylvania, was settled by people from Connecticut, authorized by the government of that colony, which claimed all that part of Pennsylvania lying between the two lines above named, by a charter dated anterior to that of William Penn. The colony of Virginia also claimed under her charter, to run her northern boundary 'north-west from old Point Comfort to the great western ocean;' which would include the south and west part of Pennsylvania, including fort Pitt, this Reserve, and all the north-west part of the continent. These conflicting claims led to some difficulty between the colonies.

But the concerns of the revolutionary war called the attention of the parties from the dispute; and the Wyoming settlement being principally destroyed by the British, Indians, and Tories, and fort Pitt being a military post, the matter rested till the close of the war, when the bounds and claims of all the states were finally settled. Virginia relinquished her claims to the territory, included in the states of Maryland and Pennsylvania, and to what was called 'the territory north-west of the Ohio,' reserving the right of soil to the lands lying between the Sciota and the Little Miami, for the purpose of remunerating her revolutionary soldiers, which is now called 'The Virginia Military District.' And Con-

necticut relinquished her claim to all her chartered limits, west of the east line of the state of New-York, reserving three millions three hundred and sixty thousand acres, west of the western line of Pennsylvania, which lies as above described, and is called '*The Connecticut Western Reserve.*'

Of this Reserve five hundred thousand acres off the west end, now constituting Huron county, were appropriated to the relief of those who suffered in the revolutionary war by the enemies burning their towns, and are called '*The Fire Lands.*' Thirty thousand acres were sold to Gen. Parsons, to remunerate him for services done the state; and the remaining two millions eight hundred and thirty thousand acres were sold by the state, to a company formed for that purpose, for the round sum of one million two hundred thousand dollars, or about forty-three cents per acre. This money constitutes the most if not all of '*the Connecticut School Fund;*' the avails of which is said to pay nearly half the expense of the common schools in that state.*

The company purchased these lands in the year 1795, the year of Wayne's treaty with the Indians, by which the Indian title was extinguished as far west as the Cuyahoga. And in the summers of 1796 and 1797, the lands were surveyed into townships of *five miles square*, and distributed to the purchasers in proportion to their respective payments; to some a township, or more, or less, as the case required; which was surveyed again into smaller tracts by the owners, and put into the market as suited their convenience.

The first settlement was formed by the surveyors, at Cleveland, in 1796. In 1797 the settlement in Youngstown was commenced, and in 1798 those of Warren, Canfield, Deerfield, Harpersfield, and Burton. From this time the country has settled with such rapidity, that now it is divided into *eight* counties, and contains, according to the last census, about one hundred and twelve thousand inhabitants, of the most thriving and enterprising character.

* Some difficulties arise in giving the exact area, price per acre of this Reserve, &c, on account of the conflicting data I have to go by. The state of Connecticut, it seems, intended to reserve just three millions of acres; but when the reservation was surveyed, it contained, according to the map taken from those surveys, about two hundred and ten townships of *five miles square* each. And as each township of that size must contain sixteen thousand acres, the whole area must contain three millions three hundred and sixty thousand acres. The note appended to Sumner's Map of the Reserve, gives the length at one hundred and twenty miles, and the average breadth at fifty-two, and the area at just three millions of acres. But this length and breadth would give an area of three millions nine hundred ninety-three thousand and six hundred acres, which is nearly one million too much. But as the length is known to be one hundred and twenty miles, and the breadth, according to the map, cannot be over forty-three miles and three quarters, the area must be neither more nor less than three millions three hundred and sixty thousand acres. And as it is known that the *fire lands* contain five hundred thousand acres, and that General Parsons' purchase was thirty thousand acres, the remainder must be two millions eight hundred and thirty thousand acres. And as the purchase money of this remainder is known to have been one million two hundred thousand dollars, the price per acre must have been nearly forty-three cents.

The face of the country is sufficiently level to make beautiful farms, and sites for towns; and sufficiently rolling to give water fall for mills and manufacturing establishments. In many places falls can be obtained of from *ten to one hundred* feet in the space of a few rods, on streams of considerable depth. The inhabitants are mostly from New-England; and they brought with them the habits, manners, intelligence, and enterprise of those states. And consequently the settlements, schools, churches, &c, are mostly of the New-England stamp. There is one college, to which is attached a theological seminary, under Presbyterian influence, and five or six incorporated academies on the Reserve; beside district schools in every township, which are considerably assisted by funds drawn from the county treasury, and some selected schools supported by the proprietors.

Methodism was introduced into the Reserve nearly with the first settlers. The first society was formed in Deerfield in 1801, by the voluntary association of some members who had emigrated from Massachusetts, consisting of Lewis Day, Lewis Ely, their families, and a few more. The next year a society was formed in Hubbard, in the same way, at George Frazier's, who had emigrated from the eastern shore of Maryland. In the year 1802 Henry Shual, (then an exhorter, but now a local preacher,) went from Georgetown, Pa., nearly forty miles through the woods, to hold a meeting with the brethren in Deerfield, and as he was pleased with the country, he made a purchase, and soon after settled his family there. In the same year William Veach, now a local preacher, and Amos Smith, a local preacher, settled in Hubbard, and Obed Crosby, a local preacher, settled in Vernon.

The first regular Methodist preacher who came to the Reserve, was Shadrach Bostwick, who was transferred from the New-York conference, held that year at Ashgrove, to the Baltimore conference in 1803, and stationed a missionary at Deerfield. He formed a circuit of a few appointments, which he travelled by following Indian trails, marked trees, bridle paths, &c; but in the winter was obliged to desist travelling for want of roads and bridges: he returned sixteen members to conference that year. In the same year, on the 10th of August, Noah Fidler, who travelled the Shenango circuit in Pennsylvania, came over the state line into Hubbard, and received the little society, which consisted of ten or twelve members, into his circuit. And in 1804 brother Bostwick was continued on Deerfield, and extended his circuit to Hubbard and Vernon, distant nearly fifty miles from Deerfield, and returned to conference that year thirty members. At this time Thornton Fleming was presiding elder.

In 1805 brother Bostwick located, and the few appointments on the Reserve were attached to the Erie circuit, which was under the charge of David Bert and Joseph A. Shukelford, who returned five hundred and fifty-five members; but what part of these were on

the Reserve it is now impossible to tell. That year was distinguished in the annals of old Erie circuit for an extensive revival of religion ; but whether it extended to the Reserve I am not able now to tell. This country at that time was included in the Monongahela district, Baltimore conference. And this year James Hunter was presiding elder.

In 1806 Thornton Fleming returned to the district, and Robert R. Roberts and James Watts rode the circuit. In 1807 Erie circuit was rode by C. Reynolds, A. Daniels, and T. Divers. In 1808 by Job Guest and William Butler. In 1809 by J. Charles, J. M. Hanson, and J. Decellum. What number of members were on the Reserve in these years, I have not the means of stating, but the numbers must have increased considerably fast, as we find that thirty increased to three hundred and thirty-seven in the space of five years.

In 1810 the Reserve was again put into a circuit by itself, called Hartford, and rode by James Charles and James Ewin, who returned three hundred and thirty-seven members. Jacob Gruber presiding elder. In 1811 the circuit was called Trumbull, and rode by William Knox and Joshua Monroe, who returned four hundred and forty-five members.

In 1812 a new district was formed, called Ohio, Jacob Young presiding elder ; and the circuit being divided, Thomas J. Crocknell and John Somerville rode *Trumbull*, and returned in six months four hundred and forty members ; and Abraham Daniels rode *Grand river*, for the same length of time, and returned one hundred and forty members ; making in all five hundred and eighty. This year the Ohio conference met for the first time, in Chillicothe, October 1. And from this time forward the minutes for any given year, in the Ohio and Pittsburg conferences, (within which the Reserve is included,) were taken in the fall of the year, previous to the one in which they appear in the printed minutes. Thus the minutes for 1813 were taken in October, 1812. And to preserve a proper distinction in dates, I shall hereafter give both years, a part of which was included in the conference year ; it being understood that the first year named in each date was the year (in the fall of which) the preachers came on the circuits, districts, &c ; and the second year named is the year (in the fall of which) the preachers left the circuits, and returned the numbers attached to their respective circuits, and the year in which their appointments appear in the printed minutes. It was in the fall of this year, 1812, that I moved my family on the Reserve, and have since that time had more or less of a personal acquaintance with the movements of Methodism in the country.

1812-13. The appointments were, OHIO DISTRICT, Jacob Young presiding elder. *Trumbull circuit*, James M'Mahon. *Grand river*, John M'Mahon and Robert C. Hatton. But brother Hatton was soon removed to Erie circuit. And Trumbull and Grand

river circuits were united again, and rode by the two brothers, (M'Mahons,) who returned six hundred members.

1813-14. OHIO DISTRICT, Jacob Young presiding elder. The circuit was this year called *New Connecticut*, and rode by John Solomon and Oliver Carver, who returned, according to the minutes, eleven hundred and ten members.

1814-15. OHIO DISTRICT, Jacob Young presiding elder. James M'Mahon and Lemuel Lane on the circuit, who returned eleven hundred and ten members.

1815-16. OHIO DISTRICT, David Young presiding elder. (Though by a change Jacob Young continued on the district.) *Mahoning*, John Waterman and Shadrach Ruark. *Grand river*, Samuel Brown. But brother Brown was soon removed to another circuit, and brothers Waterman and Ruark rode the whole, and returned only four hundred and eighty-six members. What was the cause of this great reduction in numbers I am not able to state precisely; but it is my impression that it was occasioned by correcting an error in the returns of 1814, which was not corrected the next year, because the preacher in charge was prevented from attending conference, by sickness in his family; and as is usual when no returns are made, the old numbers are taken.

1816-17. OHIO DISTRICT, James B. Finley presiding elder. *Grand river* and *Mahoning*, Henry Baker and John P. Kent, transferred from Erie, who returned six hundred and twenty-five members. During this year a new circuit was formed, west of the Cuyahoga, called *Huron*, which returned one hundred and forty-eight members, making in all seven hundred and seventy-three.

1817-18. OHIO DISTRICT, James B. Finley presiding elder. *Grand river* and *Mahoning*, Daniel D. Davidson and Ezra Booth; to whom was soon after added by the presiding elder, Edward H. Taylor. *Huron*, John C. Brook. But brother Brook, finding ample room for a four weeks' circuit east of it, which he called *Cuyahoga*, did not go west of the Black river. And brother Finley gave me a list of the few appointments left out, which I soon succeeded in enlarging into a four weeks' circuit, called *Huron*, and returned one hundred and forty-two members. In the returns for this year, *Grand river* and *Mahoning* is credited on the minutes with six hundred and forty-eight members; but *Cuyahoga* and *Huron* have no credit. But the latter I know to have had one hundred and forty-two members, and I suppose the former to have had at least two hundred and fifty, making in all ten hundred and fifteen.

1818-19. From this time the Reserve is included in two or more districts. The appointments and numbers were as follows. OHIO DISTRICT, J. B. Finley presiding elder. *Mahoning*, Calvin Ruter and John Steward, who was exchanged in six months with Samuel Adams. Numbers returned from *Mahoning* this year six hundred and seventeen.

TUSCARAWAS DISTRICT, Charles Waddle presiding elder. *Cuyahoga*, Ezra Booth and Dennis Goddard, who returned three hundred and nine. *Huron*, William Westlake, two hundred and ninety. *Grand river*, Ira Eddy, three hundred and forty-four, in all fifteen hundred and sixty.

1819-20. OHIO DISTRICT, William Swayze presiding elder. *Mahoning*, James M'Mahon and Henry Knapp; the last by the presiding elder. Return, seven hundred and fifty. LANCASTER DISTRICT, C. Waddle presiding elder. *Huron*, Dennis Goddard, two hundred and twenty-seven. *Grand river*, Ira Eddy, three hundred and fifty-three. *Cuyahoga*, Ezra Booth and John Manary. But the latter did not travel: four hundred and fifty, in all seventeen hundred and eighty.

1820-21. OHIO DISTRICT, William Swayze presiding elder. *Mahoning*, James M'Mahon and Ezra Booth. Numbers, eight hundred and seventy-five. *Cuyahoga*, Alfred Brunson, who was exchanged with J. M'Mahon in the beginning of the year; so that I rode Mahoning with Ezra Booth, and he and Francis Duglass (by the presiding elder) rode Cuyahoga. Numbers, four hundred and ninety. *Grand river*, Philip Green and William H. Collins; the latter by the presiding elder; five hundred and forty-six. LANCASTER DISTRICT, Jacob Young presiding elder, but soon exchanged with C. Waddle. *Huron*, D. Goddard. Orin Gillmore six months, by the presiding elder; three hundred and thirty, in all two thousand two hundred and forty-one.

1821-22. OHIO DISTRICT, W. Swayze presiding elder. *Mahoning*, Charles Elliott, D. Goddard, and John Crawford, by the presiding elder, ten hundred and seventy. *Grand river*, A. Brunson and Henry Knapp, seven hundred and eighty-six. *Cuyahoga*, Ira Eddy, and B. O. Plimpton by the presiding elder, six hundred. LANCASTER DISTRICT, C. Waddle presiding elder. *Huron*, Philip Green, three hundred and forty-five, in all twenty-eight hundred and one.

1822-23. OHIO DISTRICT, W. Swayze presiding elder. *Grand river*, E. H. Taylor and J. Crawford, five hundred and thirty. *Youngstown*, William Tipton and Albert G. Richardson, seven hundred and seventy-seven. *Deerfield*, E. Booth and William Westlake; no numbers in the minutes, probably four hundred. *Hudson*, Ira Eddy, but his health failing he was dismissed, and Julius Brunson took his place; numbers, four hundred and fifteen. *Brunswick*, Charles Truscott and James Rowe. Brother Truscott only reached his circuit to die a most triumphant death, having preached but one sermon; four hundred and forty. LANCASTER DISTRICT, J. Young presiding elder. *Huron*, Nathan Walker and John Walker, three hundred and thirty-six, in all twenty-eight hundred and ninety-eight.

1823-24. OHIO DISTRICT, Charles Elliott presiding elder. *Grand river*, A. Brunson and Robert Hopkins, four hundred and

eighty-five. *Youngstown*, Samuel Adams and Sylvester Dunham, seven hundred and one. *Hartford*, Charles Thorn, three hundred and twenty-two. *Deerfield*, D. Goddard; Elijah H. Field and John Chandler, each a part of the year; four hundred and thirty-seven. PORTLAND DISTRICT, W. Swayze presiding elder. *Hudson*, W. H. Collins and Orin Gillmore, three hundred and fifty-seven. *Brunswick*, Solomon Minear and John Pardo, three hundred and ninety-nine. *Black river*, Zara H. Coston, one hundred and fifty-six. *Huron*, True Pattee and James M'Intyre, four hundred and five, in all thirty-two hundred and sixty-two.

1824-25. OHIO DISTRICT, C. Elliott presiding elder. *Youngstown*, J. Somerville and A. Brunson, six hundred and thirty-two. *Hartford*, Thomas Carr, and Joseph S. Davis by the presiding elder, four hundred and fifty-six. *Deerfield*, Ira Eddy and B. O. Plimpton, five hundred and twelve. *Hudson*, P. Green and William C. Henderson, four hundred and forty-two. *Grand river*, David Sharp and S. Dunham, four hundred and ninety-four. PORTLAND DISTRICT, James M'Mahon presiding elder. *Huron*, True Pattee and J. M'Intyre, four hundred and five. *Black river*, James Taylor, one hundred and eighty-eight. *Brunswick*, Orin Gillmore and Jacob Ragan, four hundred and fifty-one. *Sandusky city* appears to have been set off as a station in the course of this year, and returned ninety-eight members, in all thirty-six hundred and seventy-eight.

At the general conference in 1824, the Pittsburg annual conference was established, and in September, 1825, it had its first session in Pittsburg. In dividing the Ohio conference, the Reserve was divided by the line of the Ohio and Erie canal, so that hereafter the appointments will be noted in each conference, respectively.

1825-26. PITTSBURG CONFERENCE, OHIO DISTRICT, Charles Elliott presiding elder. *Grand river*, P. Green and J. S. Davis, four hundred and fifty-seven. *Deerfield*, J. Somerville and Ira Eddy, five hundred and thirty-seven. *Hudson*, R. Hopkins, three hundred and fifty-nine. *Hartford*, T. Carr and J. Chandler, five hundred. *Youngstown*, E. H. Taylor and William R. Babcock, five hundred and thirty-one. OHIO CONFERENCE, PORTLAND DISTRICT, J. M'Mahon presiding elder. *Huron*, S. Ruark, three hundred and seventy-nine. *Black river*, E. H. Field, two hundred and thirty-one. *Brunswick*, J. Crawford and J. C. Taylor, five hundred and two. *Sandusky city*, John W. Clark, one hundred and fifty, in all thirty-six hundred and forty-six.

1826-27. PITTSBURG CONFERENCE, OHIO DISTRICT, Charles Elliott presiding elder. *Grand river*, T. Carr and John Scott, three hundred and seventy. *Deerfield*, P. Green and Peter D. Horton, four hundred and forty-seven. *Hudson*, J. Crawford and W. R. Babcock, four hundred and fourteen. *Hartford*, W. C. Henderson and J. L. Davis, four hundred and fifty-eight. *Youngs-*

town, R. C. Hatton and R. Hopkins, five hundred and seventy-six. *Windsor*, Ira Eddy, (a new circuit,) one hundred and seventy-seven. OHIO CONFERENCE, PORTLAND DISTRICT, J. M'Mahon presiding elder. *Huron*, S. Ruark, three hundred and forty-five. *Black river*, Henry O. Sheldon, three hundred and thirty-four. *Brunswick*, S. Minear and Adam Poe, six hundred and three. *Sandusky city*, Arza Brown, two hundred and seventy-seven, in all four thousand and one.

1827-28. PITTSBURG CONFERENCE, OHIO DISTRICT, Daniel Limerick presiding elder. *Youngstown*, R. C. Hatton and S. Adams, five hundred and seventy-four. *Hartford*, Nathaniel Ruder and Hiram Kinsley, four hundred and fifty-eight. *Grand river*, Thomas Carr and W. R. Babcock, three hundred and seventy. *Cleveland*, J. Crawford and Cornelius Jones, three hundred and ten. *Deerfield*, E. H. Taylor and George W. Robinson, four hundred and forty-seven. *Windsor*, W. C. Henderson, one hundred and seventy-seven. OHIO CONFERENCE, PORTLAND DISTRICT, James M'Mahon presiding elder. *Black river*, S. Ruark, three hundred and thirty-four. *Brunswick*, J. M'Intyre and H. O. Sheldon, six hundred and three. *Huron*, J. Hazard and A. Poe, three hundred and forty-five. *Sandusky*, Arza Brown, two hundred and seventy-seven, in all thirty-eight hundred and ninety-five.

1828-29. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Youngstown*, B. O. Plimpton and E. W. Schon, five hundred and sixty-four. *Hartford*, J. Somerville and J. Scott, four hundred and thirty-eight. CANTON DISTRICT, W. Swayze presiding elder. *Deerfield*, J. W. Hill and J. C. Ayers, five hundred and fifty-six. *Windsor*, J. Chandler, two hundred and seventy-six. *Cleveland*, Ignatius H. Tacket and C. Jones, five hundred and twenty-eight. *Grand river*, J. Crawford and Lorenzo D. Prosser, four hundred and eighty-eight. OHIO CONFERENCE, PORTLAND DISTRICT, Russel Bigelow presiding elder. *Brunswick*, J. M'Mahon and L. Gurley, seven hundred and seventy. *Huron*, John Hazard and C. S. Carpenter, four hundred and forty-two. *Black river*, Shadrach Ruark and J. C. Havens, three hundred and sixteen. *Sandusky city*, John Janes, twenty-six, in all forty-four hundred and four.

1829-30. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Youngstown*, B. O. Plimpton and Richard Armstrong, five hundred and thirty-seven. *Hartford*, Job Wilson, and Clark Brown by the presiding elder, four hundred and fifty-seven. CANTON DISTRICT, W. Swayze presiding elder. *Deerfield*, J. W. Hill and C. Jones, six hundred and thirty-seven. *Windsor*, J. Scott, three hundred and forty-nine. *Cleveland*, J. Chandler, John M'Lean, and T. Vaughn. But the latter left his work, and then the connection, and John J. Swayze took his place, by the presiding elder, five hundred and sixty-six. *Grand*

river, J. Crawford and Caleb Brown, five hundred and ninety-four. OHIO CONFERENCE, PORTLAND DISTRICT, R. Bigelow presiding elder. *Brunswick*, Jacob Dixon and Elmore Yocum, seven hundred and thirty-two. *Huron*, John Janes and Joab Ragan, five hundred and fifty-seven. *Black river*, Cyrus S. Carpenter and Henry Colclazer, four hundred and thirty-six. *Sandusky city*, William Reynolds, sixty, in all forty-nine hundred and twenty-five.

1830-31. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Cleveland*, B. O. Plimpton, five hundred and sixty-six. *Grand river*, J. W. Hill, J. M'Lean, and D. Goddard by the presiding elder, five hundred and ninety-four. *Cleveland*, Caleb Brown and John Ferris; but the health of the latter failing he was dismissed by the presiding elder, and William Butt took his place, five hundred and sixty-six. *Deerfield*, C. Jones and John Moffit, six hundred and thirty-seven. *Youngstown*, A. Brunson and T. Carr, five hundred and thirty-seven. *Windsor*, Philip Green and P. D. Horton; but the latter was soon removed to Newcastle, and Andrew M'Common took his place, by the presiding elder. *Hartford*, James Hitchcock and Daniel Richie, three hundred and forty-nine. OHIO CONFERENCE, PORTLAND DISTRICT, R. Bigelow presiding elder. *Brunswick*, John Hazard and James Wilson, seven hundred and thirty-two. *Huron*, E. B. Chase and A. Minear, five hundred and fifty-seven. *Black river*, C. S. Carpenter and E. C. Gavitt, four hundred and thirty-six. *Sandusky city*, W. Reynolds, sixty, in all five thousand and thirty-four.

1831. The stations of the preachers are as follows;—but the numbers they return cannot be reported till the ensuing fall. PITTSBURG CONFERENCE, OHIO DISTRICT, Ira Eddy presiding elder. *Euclid* and *Cleveland*, A. Brunson, D. Goddard, and John J. Steadman. *Deerfield*, B. O. Blimpton and T. Carr. *Youngstown*, C. Jones and John Luccock. *Windsor*, D. Richie and John E. Akin. *Hudson*, J. W. Hill. *Hartford*, P. Green and William Carroll. *Ashtabula*, C. Brown and P. D. Horton. *Chardon*, Isaac Winans, J. M'Lean, and Thomas Jamison. OHIO CONFERENCE, PORTLAND DISTRICT, R. Bigelow presiding elder. *Brunswick*, J. Wilson and Lorenzo Bevans. *Norwalk*, Adam Minear and C. S. Carpenter. *Elyria*, W. Reynolds and George Elliott. *Sandusky city*, Leonard B. Gurley. Thus in thirty years from the formation of the first society of twelve or fifteen members, our Church has grown on this Reserve into ten circuits and two stations, containing ——— members, and calling for the labors of twenty-six itinerant preachers, and perhaps thirty or forty local preachers.

It is proper to remark here, that some of the circuits named as being on the Reserve, include appointments not on it; and some circuits, the main body of which lies off from the Reserve, included appointments on the Reserve. But from the best calculation I can make, the numbers in each case will be about the same, so that in

giving the whole number, we are not far from being correct. But those friends who live in those societies attached to circuits not mainly on the Reserve, will not find in this history the names of the preachers who have served them, except in the first settlement of the country.

Of the preachers who have labored in word and doctrine on this Reserve, some have located, some have withdrawn from the connection, some have died in triumph, some have backslidden and been expelled, and some are bending under the infirmities of age ; but far the greater portion are still in the work, resolved to live and die on the walls of our Zion ; being truly devoted to their calling, united in sentiment and effort, and zealous in the pursuit of lost sinners.

In giving the numbers and growth of our Church on the Reserve, we do not pretend that *all* of them were either converted to God or first joined our communion here. We have many respectable members who found the pearl of great price before they saw the woods of Ohio ; and though some who were Methodists in the east or south, seemed to leave their religion behind when they emigrated to this country, yet our good and faithful friends who kept the fear of God before their eyes and his love in their hearts, were generally the first who solicited preaching in the different settlements, and would be like the stalk from which the new branches shoot, in forming new societies.

The difficulties attending the pioneers of the Gospel on the Reserve were very considerable. The distance between settlements was generally great, and the roads very bad. The roads at first were nothing more than paths made by cutting out the under brush and blazing or marking the trees ; and when the under brush was not cut out, the traveller was obliged to follow the marks on the trees. And as the soil is composed mostly of a mixture of rich clay and loam, and as the face of the country is rather flat than otherwise, (though in fact it rises and falls *gradually* for several hundred feet,) having some extensive tracts on the highest parts of the land that are flat and whitish, the roads, especially in wet seasons, become very muddy ; and when half frozen in the spring and fall, our horses suffered extremely, and were sometimes so lamed as to be unfit for travelling for some length of time.

There are, however, some extensive tracts of this country where the land is rolling and the soil sandy, so as to afford dry roads at most seasons of the year. To this class belongs the ridge or natural turnpike along the margin of Lake Erie, which never fails to attract the attention of the traveller, as a natural curiosity. This ridge runs parallel with the lake nearly its whole length, distant from one to three miles, and varying in its form, character, and usefulness. In some places it is a dry, barren sand bank thirty or forty feet high, varying in width from one to twenty

rods; in other places it spreads out into rich and fertile plains, forming some of the most beautiful farms the eye of man ever beheld; and in other places it is divided into two or three ridges, running parallel with each other. In Huron county, which lies on the west end of the Reserve, there are a number of ridges bearing timber, and of a dry sandy soil, which intersperse the untimbered prairies, and form the best, and in many instances, the only dry road to be had. But the traveller was not allowed to continue an uninterrupted journey over these natural turnpikes; he frequently found a water course, a swale, or a swamp athwart his path, through which, in bad weather, he was obliged literally to wallow or swim his horse. And in passing across a prairie from one ridge or point of timbered land to another, in foggy or snowy weather, it was no uncommon thing to be out of sight of timbered land; and in the first settlement of the country, such was the dimness of the paths in such places, and especially in snow storms, that without a compass the traveller was in danger of losing his way and wandering over thousands of acres, if not perishing by the frost before he could reach a human habitation. What rendered these prairies more difficult and dangerous to pass in the winter, spring, or fall, was their being frequently covered with water from one to two feet deep for several rods together; and if frozen, but not so as to bear man or beast, one or both were liable to be wounded by the ice.*

* The origin of this ridge and these prairies, has been a topic of considerable speculation, and a variety of opinions have been advanced on the subject, as well as the origin of the ancient fortifications which abound on the Reserve, and also other parts of the western country. In this ridge have been found, by digging cellars, wells, &c, at depths varying from three to thirty feet, sticks, leaves, charcoal, shells of water fish, &c, which prove it to have been thrown up by water. And as we have no account that water ever overflowed the earth since there were people on it to make charcoal, except at Noah's flood, it appears most reasonable to suppose that this ridge was formed at the time those waters subsided. Of this I am satisfied, not only from the facts just named, but from observing the face of the country, and comparing it with the sea shore after the tide has subsided in time of high winds, where the water, driven by the fierce winds, frequently beats up ridges of sea weed, sticks, leaves, shells, sand, &c, and then falls away and leaves them. And the evidence thus furnished, that water once covered the face of the earth, is no small proof of the truth of the Mosaic account of the flood.

And as to the prairies I am equally well satisfied, notwithstanding all that has been said about the soil not being naturally inclined to bear timber, or that the waters of the flood destroyed it, that it was *fire* that destroyed the timber. The earth was made to bear the tree, 'whose seed is in itself,' as well as 'the grass;' and it is a fact well known to the settlers on these woodless plains, that if the fire is kept away the timber will grow. The observing traveller will perceive farther evidence of this fact, in passing over the lands. He will see sprouts of a year's growth, and on examining the root, will find one sometimes six or twelve inches in diameter; and the reason the top bears no more proportion to the root, is because the top is so frequently burned off. The way and manner of it I suppose to have been this,—It is well known that the Indians are in the habit of burning over wood land in the spring of the year, so as to promote the early growth of the grass and herbage, for the purpose of attracting the deer to their favorite hunting ground. This burning of the leaves, herbage, grass, and fallen twigs of the trees, naturally kills all the under brush, and frequently scalds the bark of the larger trees, which by another year becomes dry and burns with the other combustible substance

And though there are still some extensive forests, through which the roads are very bad, yet the country in general is so far improved, that the leading and principal roads are tolerably good for a horse, and sometimes for a carriage. And such is the improvement in the means of conveyance, that we have no less than *six* lines of daily stages from the lake, through the Reserve toward the Ohio river, and one daily line up and down the lake, beside seven steamers on the lake during the season of navigation. But as a Methodist preacher is required to go to every place where he can obtain attentive hearers within his assigned field of labor, and as we design to carry the Gospel to the people as soon as they are well settled in their new habitations, we cannot have the privilege of following the good roads *only*, but must frequently *yet* go through the woods and brush, mud and beach roots, and over old logs and tree tops in quest of immortal souls.

In the early settlement of the country we had but few bridges, and of course were obliged to ford the streams of water in general; and frequently in the winter season had to cross on the ice, or force our horses between or over the cakes of it when it was broken, and the stream swollen; and this too when the water was to the saddle skirts, and even to our knees as we sat upon our horses. And several of the preachers have, in such times, been thrown from their horses and plunged into the water. Sometimes to cross the high waters we would take our saddle and saddle bags to a canoe and swim the horse by its side; and if we could get ourselves over without our horses, we have gone to our appointments on foot rather than disappoint a waiting congregation.

In consequence of having but few roads, in an early day, and around it, which extends the wound still deeper. The fibre of the tree becomes dead when thus deprived of its bark, and soon begins to decay, which exposes it still more to the annual fires; and in a few years the tree becomes so weakened that a strong wind will blow it over, rending the trunk frequently into splinters. The body and limbs of the tree in this situation soon become dry, and every returning fire contributes to lessen its bulk, till it finally disappears. In the mean time the lessening of the timber gives more room and opportunity for the grass and herbage to grow; and this in its turn provides more fuel to help burn down the trees. The reason why streaks of timber land intersperse these prairies is evidently this: the land on which the timber grows, being dry ridges, does not produce as much grass and herbage as the flatter prairie ground does, and of course, when the fire passes over it, the heat is not sufficiently intense to scald through the thick bark of the large trees, because the quantum of fuel is less than in more grassy places. But even in these places the under brush is frequently destroyed by the devouring element. But if these prairies were left without timber because the flood went over them, why were not other lands, over which the flood spread, left in the same timberless situation? The truth is, many generations of timber have grown and decayed on the face of the earth since the waters of the flood subsided, so that these lands being *now* without timber is no evidence that the flood was the cause of it. These remarks are the result of actual and personal observation during many a dreary as well as many a pleasant day's ride over these natural and bleak meadows.

But I never saw nature clad in its native beauty till I saw them. Nor did I ever see so ample a field for botanical observation and experiment as these prairies and the surrounding wood lands. Here nature seems to bloom in its most verdant and lively hues, in a variety of opening flowers, from the earliest opening of spring till the closing in of the 'autumnal gloom.'

these but poor and difficult to find, the preachers have often been lost in the woods, and been obliged to take up their lodgings with the beast of the forest. In the second year that the Rev. James M'Mahon travelled on the Reserve, he lay in the woods between Vienna and Hubbard, in a light snow storm. And in the same year his colleague, the Rev. Lemuel Lane, in attempting to find his way through the woods by a pocket compass, in hopes to save some miles' travel in going to a quarterly meeting in Burton, missed his way and lay in the woods. The next day he reached a house about ten o'clock, and after refreshing himself and horse, commenced his journey again, and then missing his way, he was obliged to lie out the second night. On one of the nights the wolves attacked him very fiercely, and every attempt to drive them off with sticks, clubs, and hallooing, proved ineffectual. At length he thought of the saying, that music would charm a wild beast, and he commenced singing, at which the wolves retreated and left him to repose as well as he could on the snow.*

The fare and lodgings of the preachers in the early part of this history, was, as might be expected in a new country, sometimes rather rough. But as it was the *best* the people had, and appeared in general to be given with hearty good will, it was cordially and thankfully received. But there was, and is still, a considerable difference in this respect, owing to the different tastes, improvements, and means of the people. Some of the settlers were men of business, science, taste, and ambition; some had failed in business in the east or south, and came here to begin the world anew; some were young and single, while others were just married; some were rogues and runaways, but the great bulk of the settlers were farmers and mechanics of small capital, but of industrious and enterprising habits, while some were very poor, and others were men of large capital. In this way the country commenced and continued settling and improving till it has become one of the most flourishing, improved, and wealthy sections of the state.

Owing to these circumstances, as we visited and continued to visit all sorts and descriptions of people *who have souls to save*, we of course had and still have all kinds of fare. Sometimes sleep enveloped in curtains, and perhaps the next night lie on a straw bed on the floor; one night in a tight well finished frame, brick, or

* I have been told by some of the early settlers, that the Rev. Joseph Badger, the first Presbyterian preacher who visited the Reserve, was lost one night in the woods, and attacked by a bear; to avoid which he hitched his horse to a bush and climbed a tree, one which he supposed was too small for his enemy to work upon to advantage. But bruin was about to make the attempt, when the horse shook himself, and a pair of horse shoes in the saddle bags rattled and jingled together, the noise of which seems to have created some suspicions in bruin that possibly there was danger ahead; so he walked back a few steps, and seating himself, waited patiently till morning, while the Rev. gentleman sat perched in the thick boughs of a small beach tree. At day break the bear moved off, apparently with great reluctance, and the preacher went his own way, no doubt thankful for his preservation.

stone house, and perhaps the next in an open log cabin, where the snow would drift in our faces, or the rain run through a leaky roof upon us while in bed ; or if we had a clear sky, 'the stars I could see through the chinks of my log room, bright twinkling on me.' But in general we found the people neat and clean about their houses and persons, though in some few instances it was otherwise. Our food was sometimes of the best the earth can afford, and at others the poorest on which man can subsist. If we had pork, beef, venison, bear meat, wild turkey, rabbits, squirrels, partridges, pigeons or domestic poultry, with bread and vegetables, we called it *first rate* : if we had corn bread baked in the embers, or on a board or chip before the fire, or mush and milk without meat or vegetables, it would rank at *second rate* : but potatoes or turnips alone, either boiled or roasted in the embers, has in a few instances been our fare. But our poorest food being served up by our good friends with all the solicitude of a 'Martha's care,' knowing that it was as good, if not the best the house afforded, it was accepted with as much thankfulness as it was given with pleasure, though we were frequently obliged to eat, preach, and sleep, all in the same room. Nor are we insensible of the guidance and assistance of a kind Providence in these things, as we have heard our friends tell, in their solicitude to render us as comfortable as possible, how Providence had favored them in obtaining game from the woods, or vegetables from the earth, at the time of the preacher's periodical visits.

Our horses, in the meantime, have varied in their keeping, as much as their riders. Sometimes they had a shelter, and sometimes none. One night in a good stable with plenty to eat, and the next lie by a hay stack without shelter or grain, and the third perhaps in a hovel, and to feed on straw, corn stalks, or a little bran. And though we still have some appointments with roads and lodgings as is above described ; yet, on the whole, most of the circuits on the Reserve are now well supplied in these respects. But the *changes* to which an itinerant preacher is exposed in his fare, lodging, &c, which are often very great and very sudden, materially affect his health, and must in time wear out the strongest constitution.

In an early day our rides between appointments were frequently long and tedious ; and as we had *opponents* as well as other difficulties to encounter, we could not always be sure of a night's lodging without paying well for it, if we happened to fall short of our appointed stopping place. One of the preachers, who was in ill health, could not reach a distant appointment, and stopped for the night at a *****, recently from the land of 'steady habits.' The preacher had bread and milk for supper, something of similar quality for breakfast, and his horse was fed on poor hay. But his host not considering him an ambassador of Jesus Christ, considered himself under no *obligations* to keep him for nothing, and as he was

a *Methodist*, he seemed to think it no *charity* to keep him, so in the morning he demanded a *dollar* for the night's lodging. But the poor preacher had no money, and was therefore obliged to give his note, payable in four weeks, and (I think) leave a book in pawn, for security. But I am happy to have it to say that *all* the ***** on the Reserve are not of this class: we have found some of them pious and friendly.

Among the difficulties attendant on the first planting of Methodism on the Reserve, was one of serious magnitude, arising from the distance of the country from the homes of the preachers, and the usual places of holding the conferences. At first the preachers came from Baltimore, nearly four hundred miles distant; then from the lower part of Ohio or Kentucky, from two to four hundred miles. The time necessarily occupied in travelling this distance before and after conference was very considerable; and as the preachers were mostly young and single, and as none who had families moved them to the circuit (on account of its poverty) for many years, much time was occupied by them in visiting their families and friends, (which the single men usually did about conference time,) so that on the whole eight or nine months in the year was as much, generally, as we had preaching from our itinerant brethren. And the people thought, also, that some of the preachers were not altogether free from what is called national or provincial prejudice against them, because they were called *yankees*; and had different manners, and customs, and different modes of cooking, eating, &c, to what they had been accustomed in other parts. It was likewise thought by the people that some of the preachers were too reluctant in coming to and continuing on the circuit on account of its hard fare, bad roads, and poor pay. In addition to this, the distance and poverty of the circuit were such, that few but single men, who were mostly young and inexperienced, were sent to it for several years: all these things served to lower the prospects and rising hopes of the societies.

But in 1814 Rev. James M'Mahon married and settled his family on the Reserve. In 1818 the writer of this sketch, who had a family in the country, commenced travelling under the presiding elder. In 1819 Rev. Ira Eddy and Rev. Ezra Booth, both married, and Rev. Wm. Swayze moved to the Reserve; and in 1820 Rev. Philip Green married, and all living in different sections of the Reserve, and having their attachments, interests, and feelings identified with the country, of course felt a greater interest in its prosperity than a transient person could be expected to do. And not having several hundred miles to travel to visit friends, and since 1825 not having so far to go to conference, more time is spent in laboring with the people in word and doctrine, and of course more good is done. Several other preachers have since married, and several young men have been raised up for the itinerancy on the Reserve, and several local preachers who had families,

years, and experience, have entered the itinerant field ; in all which cases similar results have followed, as in the cases first named.

The Methodist Episcopal Church on the Western Reserve has had to share, with other parts of our Zion, in the troubles which disaffection to our good and wholesome discipline produces ; and though they have not been equal to those in some places, yet they have exceeded those of others. It is a remark worthy of note, that the spirit which opposes Methodism, has evinced its opposition in different ways. At first it opposed our doctrines, but when fairly foiled in this, it attacked our discipline and government, through the means of mistaken zealots or designing partizans ; knowing very well that if our economy should be clogged in its operations, or thwarted in its designs, our doctrines and their natural effects would spread with less rapidity,—if not finally lose their distinctive character altogether ; which, if we may judge from the great and simultaneous efforts of some late writers, printers, preachers, booksellers, pedlars, travelling agents, &c, would be paramount (in their view) to the destruction of every other evil.

The first attempt at revolutionizing our economy on the Reserve, was made by one Ross, a disciple of O'Kelly, who formed a society of ten or twelve members in Youngstown, about the year 1810. But such was the rapidity of its retrograde march that in *two* years it existed only in the story of by-gone days. About the year 1813 Mr. Ross made another attempt, and formed a small society in Brouville, under the name of *Christians*, which went to pieces in about the same length of time.

In 1819, the disciples of Elias Smith, of exceptionable and changeable memory, made their appearance on the northeast part of the Reserve, and attempted to build up their cause by producing secessions from other Churches, but especially from ours. This they wished to do by annulling all creeds, disciplines, rules, regulations, &c, and all distinction between sects and parties, and having all join them, forming one general Church under the specious name of *Christ-ians*, with no other creed or discipline than the New-Testament, allowing every one to construe it for himself. They essayed to preach our doctrine of free grace, because it was much more popular than its counterpart, 'the horrible decrees ;' but they considered us in a dreadful bondage, as to the government and economy of our Church. And with all the kindness and soothing tales of halcyon spirits, offered to our people an asylum from the tyranny of bishops, presiding elders, circuit preachers, &c ; and perhaps some dozen or twenty, who found the restraints of our wholesome discipline rather disagreeable to their dominant propensities, found relief from episcopal oppression in a fraternity of Arians, professedly without government.* But our troubles from

* One of the seceders from our Church, at this time, delivered an address to his new brethren on the superior advantages of their new association, in substance as follows : 'My brethren, we have reason to be thankful that we have escaped from

this source were soon at an end, for soon they fell to pieces by their own weight, and have long since fell into obscurity and forgetfulness.

About the year 1821, a new sect appeared on the margin of lake Erie, called 'Reformed Methodists.' They rose, I think, about the year 1814 in Massachusetts and Vermont, professedly for the purpose of rescuing the members of our Church from the oppression of that dreadful little thing called 'the discipline.' Their first missionary and principal preacher in this country, despising the idea of presiding eldership, as a species of popery, gave himself the more *modest* title of *district elder*.

The first success he met with, was in the acquisition of one Montgomery, a local preacher. This man had been rejected by the annual conference, and afterward had his license discontinued on account of improper conduct. But on the appearance of this sect of self-styled reformers, he thought it advisable if possible to recover his license, which would serve to recommend him to their notice, and then secure himself a name and a place where he would not probably be disturbed in the privilege of doing as he pleased. Accordingly, he made such concessions to the Church for the past, and promised such reformation for the future, as to induce the quarterly meeting conference to renew his license. About three months after this, he pretended to be preparing for a journey to the west, to visit a sister, and requested and obtained a certificate to accompany his license, so as to be entitled to the privilege of a preacher on his journey. But instead of going the journey as he pretended, in four months after he withdrew from the Church; and when asked for his license and certificate, he gravely informed the preacher that they were not in his hands, as he had previously given them to Mr. Cass.

Montgomery, it seems, made large calculations on the weight of his influence, and expected to lead off half or two-thirds of the circuit, (Grand river,) but he succeeded in leading astray only two or three individuals. Knowing the disposition and tact of such self-deceived zealots to call all kinds of opposition, though it should be the mildest and most friendly arguments that could be advanced, by the odious name of *persecution*; and knowing the sympathies of human nature in such cases, and believing that if any body, or any thing, (even if it was Satan himself,) was to pass through the country as a preacher, and complain of being persecuted, it would excite pity in the breast of some people who would thereby be induced to befriend him; the preachers on the circuit determined to say nothing about them in public, and as little about them in private as duty to their immediate charge would allow of, lest it should be called persecution. But notwithstanding this caution, the cry of persecution was raised, and such pathetic appeals were made to the sympathies of the public, attended, too, in

the episcopal bondage we were under. Thank God, we have liberty now, we can do as we please, and the preachers *have no power* to bring us to an account for it!!!

some instances, with tears, that a momentary excitement was raised in their favor. But persons in whom this pity began to operate, felt desirous of hearing this wonderful abuse for themselves, which was said to come from the episcopal Methodists, and attended our meetings for that purpose: but, to their astonishment, they heard not a word about the reformers, and having heard the reformers say every thing that was bad, almost, about us, they concluded, and very justly, too, that the persecution was on the *other* side; which, in its turn, produced a reaction in our favor. And had not the preachers on the circuit the next year pursued a different course, it is probable that our opponents would not have been able to form a single society: but as it was, they formed two or three small societies which soon dwindled into insignificance.

Like others of their name and profession, they went *not* 'into the highways and hedges,' to 'call sinners to repentance,' but strove to 'enter into other mens' labors,' and lead the unwary astray, under the specious pretence of being delivered from '*episcopal bondage*.*' But what few societies they succeeded in forming on the Reserve, in this or any other way, have become Arians in their sentiment, and have mostly been scattered by their own internal discords, leaving but small fragments of them, which are fast dwindling into forgetfulness.

About the year 1827, the subject of radicalism from the Baltimore school, made its appearance in and about Youngstown on the southeast part of the Reserve, which produced some excitement. And in the summer of 1830, a secession of about *thirty* took place, in that and an adjoining town; and an attempt was made to take with them the new meeting house, in which unjust measure, however, they were disappointed. The measures used to promote their cause, were, as usual, loud declamation *against*, and gross misrepresentation *of*, our economy. And not only so, they went from house to house, from shop to shop, from store to store, and from tavern to tavern, to tell their slanderous tales, and advise the people not to hear us preach. The result was, the public lost confidence in both parties,—our congregations were so diminished that both together could not get the congregation we used to have before the division took place. But at length the excitement subsided, and the public mind became weary with hearing the 'hue and cry'

* At the close of one of Montgomery's harangues against the government of our Church, 'the brethren' were invited to 'free their minds;' when an old father in Israel arose and said, 'We have heard a great deal about the episcopal Methodists, as if they were the worst people in the world. But they are good enough for me yet; they took me out of the ashes and made a man of me, and I'll never leave them. If they turn me out, I will lie at the door till they will take me in again.' What rendered these remarks particularly appropriate at the time, was the fact, which was generally well known, that our opponent owed what little standing he had in the world to his having been a Methodist, and for him to inveigh with unchristian virulence against his greatest earthly benefactors, was treated as an act of great ingratitude. This circumstance put an end to the pretended reform in that place, and public sentiment there and elsewhere has long since consigned the man to the narrow limits of his own domestic circle.

about the tyranny of the Methodist Episcopal Church. Our congregations began to increase,—several obtained religion and joined our Church,—the members were quickened and encouraged, and radicalism seemed to be fast on the wane.

But though they seemed to prosper for a while, the injudicious conduct of one of their principal preachers so disgusted those who became acquainted with it, that they have but few in number who embrace their peculiarities, while our own Church has gained in credit for its integrity and purity, as well as in the number of its members.

But we have had more serious opposition to contend with in propagating Methodism on the Reserve, from another and more formidable source than that of radicalism. I allude to the Calvinists. The people here are mostly of New-England descent, and the majority of them came here attached to the 'standing order' either by membership or the prejudice of education. We had, therefore, and in many places still have to meet the strong prejudices of New-England Calvinism. This sect, when headed by Oliver Cromwell, so far gained the ascendancy in England as to govern the state and oppress the Episcopalians. But when the latter regained the ascendancy at the restoration of the monarchy, it was considered an impious encroachment on the liberty of conscience, and induced many to remove to the wilderness of America.

Soon after the political revolution in Connecticut in 1816, a clergyman of this stamp took a 'mission to the Heathen,' and visited the Reserve apparently with a full expectation of forming an ecclesiastical establishment, in the likeness of its New-England parent. He cautioned the people very affectionately and pathetically to guard against the influence of the Methodists and Churchmen, (he might have added the Baptists, Quakers, and every other sect, except his own,) 'for,' said he, 'they have ruined Connecticut,—they have brought about a revolution in the government of the state, and we have no hopes of preserving a pure Church there any longer; our only hope is now centered in the Western Reserve.' But the poor man had forgotten that he was in OHIO, where the constitution and laws place all men on a level in these respects.*

But the more wise and prudent of them seem to have known that the only means of gaining and holding the ascendancy in this country is by *moral* and not by *legal* influence; to secure which, a variety of means and measures have been adopted, and as far as practicable, carried into effect. And from their varied and simultaneous

* About this time an outer-court Presbyterian was expatiating on the impropriety of suffering so many sects of Christians to exist in the country. 'There ought,' said he, 'to be but one church and one minister in a town,' (meaning each five miles square,) 'and all the people should be compelled to pay to his support.' Well, said a by-stander, you would allow the majority to rule in such a case, I suppose? 'O! yes,' was the reply. Well, I understand, said the speaker, that the Methodists are far more numerous in the state than any other sect; would you be willing to pay to them? 'No; I s—r I won't,' said he, 'for they are not fit to live on the earth.'

exertions to keep the Methodists (above all others) on the back ground, it would seem as if they considered us the greatest enemies of the Christian religion existing on the soil.

The uniformity with which the missionaries who come among us from the east press their claims and extend their operations, leads us to suspect that they undergo a thorough training before they leave home; and it is somewhat remarkable that they seem to direct all their measures with a view to oppose and render ineffectual the labors and plans of the Methodists. I should be exceedingly sorry to indulge in uncharitable thoughts respecting the designs of any sect of professing Christians, but I cannot help suspecting that Methodism is the main object of their attack. This I judge from a variety of circumstances, not necessary to be mentioned. But whatever may be the object of them or others, I trust in God, that we, as a people, will mind our own work, and go on in his name to preach salvation by grace through faith in Jesus, until all the sinners in this Reserve shall be converted to God.

Notwithstanding all the ways and means used to impede our progress, the march of Methodism has been *onward*. Our meetings, and especially our camp meetings and other popular meetings have been, for many years, numerously attended, and have resulted in the salvation of many hundreds of precious souls. Our ministry is fast improving in experience and useful knowledge, as they advance in years: and both preachers and people, taken as a whole, were never more spiritual in their ministrations and devotions than at the present time. Men of science, business, and property, are overcoming the prejudices of the day, and uniting with us, not for the sake of worldly gain, but for conscience' sake. Some scores of chapels already stand on the firm and sure basis of our deed of settlement, and scores more are now in contemplation or in progress. And we have pleasing prospects of future usefulness from the promising talents which begin to develope themselves in many of the youth who have placed themselves in our ranks. For all which, together with all other mercies and blessings, we feel thankful to God.

Hubbard, Ohio, Feb. 4, 1832.

ADVENTURES ON THE COLUMBIA RIVER.

Adventures on the Columbia River, including the Narrative of a residence of six years on the western side of the Rocky mountains, among various tribes of Indians hitherto unknown: together with a journey across the American continent. By Ross Cox. 8vo. pp. 335.

THE discovery of the new world by Christopher Columbus, in the year 1692, gave a new impulse to the human mind, and opened a wide and variegated field for the exercise and display of its energies. And from that memorable era to the present time the abo-

original inhabitants of this extensive continent have been the constant objects of attention, either as forming a theme of speculation for the philosopher, as subjects on which the Christian missionary could exercise his benevolence in reclaiming them from their savage barbarity, or as beings destined to become the sport of fortune with whom the mercenary white man might carry on a lucrative traffic, and enrich himself with the spoils of the untaught Indians.

What considerate American can read the history of his country without alternate feelings of admiration and regret, of joy and sorrow, at the manner in which its native inhabitants have been treated? Even in tracing the adventurous history of the bold and intrepid Columbus, whose name is now and ever will be associated with the heroic benefactors of mankind, we cannot but feel some abatement of our admiration of his character when we recollect the sad necessity he felt himself under to introduce native slavery into his newly acquired colonies. And our apologies—for we are compelled to apologize for this part of his conduct—detract from the glory of his achievements, while they afford demonstrations that the force of his circumstances compelled him to be unjust, and to resort to a species of cruelty even at the very time he was filling the world with the fame of his valorous deeds and his perilous enterprises.

But what shall we say for some of his successors? Not content with robbing Columbus of his justly acquired fame as the discoverer of a new continent, and the founder of a new and mighty empire, in which the old world could empty itself of its surplus population, and enrich itself with the spoils of the vanquished inhabitants, by associating the name of the country with the name of his rival, they made themselves odious in the eye of posterity by their deeds of cruelty toward the natives whom they had conquered. Almost all our pleasure is indeed lost in reading the history of the discovery and settlement of Spanish America by the necessary association of Spanish cruelty with its heroic and chivalrous deeds. Christianity, especially, bleeds at every pore, being 'stabbed in the house of its friends,' while its professed advocates were attempting to introduce it among the untaught inhabitants of Mexico and South America. Who would now think of converting pagans to the sublime doctrines and mild precepts of Christianity with the crucifix in one hand and the sword in the other! Yet this was the way in which the Mexicans were compelled to renounce the gods of their fathers and embrace the religion of their conquerors.

Is it any wonder that these natives imbibed an unconquerable hatred against the hard-hearted invaders of their soil? Is it any matter of wonder that they rebelled against them? To have submitted without a struggle to treatment so cruel, to conduct so perfidious, to practices so destructive of their liberties, independence, and happiness, would have betrayed an abjectiveness of mind and an insensibility of nature not to be found among any beings possessed

of reason or animation. Even the brute beast will struggle for his life and liberty while under the hand of his conqueror and oppressor, so long as life remains. And surely it is not in human nature to submit in quietness to be stripped at once of its only covering from the storm and tempest, to be turned out houseless and compelled to roam friendless and forlorn, or be driven under the merciless lash of its cruel oppressor and tormentor, without a sigh or groan.

But such was the condition of many of the native clans of South America. And it would seem as if these states were even now, as they have been for some time past, groaning under the hand of a retributive justice, which 'visits the iniquities of their fathers upon the children unto the third and fourth generations of them that hate' God, and who refuse to appease his wrath by repentance and restitution.

Let us, however, turn away our eyes from beholding this horrid picture of human perversity, suffering, and misery, where courage and humanity, abjectness, tyranny and wickedness, alternately struggled for the mastery, and while pity weeps at beholding such sad evidences of human degradation and misery, let us turn our attention to another region of our country, on which, though often stained with the blood of the slain, we find some bright spots to relieve the eye from the pain of seeing nought but 'garments rolled in blood,' defenceless villages ravaged, innocent victims falling under the sword of the vanquisher, women despoiled of their virtue, and whole nations reduced to slavery under the hand of an odious despotism: we say, let us turn from these scenes of desolation and wo, on which the eye seems to linger with a sort of instinctive but sorrowful sympathy for the oppressed sufferer, to a more favored portion of our country.

North America presented to the European adventurer another, and, in many respects, altogether a different race of human beings. Like the country which he inhabited, wild and uncultivated, a climate less enervating and more conducive to health of body and vigor of intellect, our ancestors found a race of barbarians, though lofty in stature and intellect, yet wild and untutored, and though savage in their manners, yet quite friendly toward their visitors. Here, also, a more Christian-like intercourse with the natives marked the conduct of the emigrants. With their minds strongly, though somewhat superstitiously—having but just escaped from the relics of popery and the land of civil and religious despotism—imbued with religious truth, at an early period of their settlement they endeavored to introduce to the natives of these forests the blessings of Christianity. And in this work of mercy and charity they happily succeeded in many instances and to a considerable extent. Many of the savages, we have reason to believe, were savingly converted to the Christian faith, at different periods of the settlements of New-England, as well as in other parts of our country.

But notwithstanding these efforts of piety and benevolence, coupled as they were with a desire to civilize these wild barbarians, they gradually receded before the advance of civilized man, and, either voluntarily for a stipulated price, or compelled from the circumstances in which they were placed, resigned their inheritance to the invaders of their soil. As if made to roam in the wilderness and to obtain a scanty livelihood by their bows and arrows, they sought shelter in the wilds from the sun of civilization and the lights of revelation. And even those who embraced Christianity, and became in some measure civilized, did not long retain their standing in their adopted community, but gradually melted away or mingled again with the Pagans of the forest.

Such has been the fate of the original possessors of the American soil. We cannot help thinking, however, that it might have been otherwise. Had our forefathers brought to these sons of nature the blessings of Christianity and civilization pure and unmixed with European policy and European vices, we have reason to conclude that other results would have been witnessed. Instead of deteriorating in their morals and degenerating in their habits and manners—as they evidently have since the period they were visited by the white man, an era in their history might have commenced at that time which should have dated the beginning of their glory and renown among the nations of the earth. Though savage in their manners—being ignorant of letters and the arts of civilized life—they were strangers to many of those vices by which the Europeans were distinguished and disgraced, and by which the Indians were corrupted and destroyed. To those destructive diseases of the body, which are the necessary accompaniments of luxury, and the precursors of premature old age and death, they were strangers; and though unrestrained from sensual indulgence by the rites and laws of matrimony, and though the passion for revenge in their numerous wars was allowed full scope, yet they were not then stimulated in either of these things by intoxicating liquors. No! To the Europeans—to the civilized and Christianized Europeans—were they indebted for the use of this liquid poison! How mortifying to reflect that those who came among them under the professions of friendship, at the very time they held out to them in one hand the blessing of Christianity, should have presented to them with the other the cup which contained the means of their destruction! Is it any wonder that a hatred almost irreconcilable and interminable should have entered their hearts against those invaders of their rights and destroyers of their quietude? How many have fallen under the merciless tomahawk and cruel scalping knife, who might have escaped had it not been for the fury infused into their brains by the use of ardent spirits! The present generation have no other means left to roll off this mighty load of guilt, which has been accumulating for years, and which, in many instances, is still growing heavier

and heavier by the repetition of the same odious practice, than by making a speedy restitution to these injured tribes.

This work has recently been begun, and with a promising success. But still the philanthropist and the Christian missionary have to contend with those evils we have been deprecating. To the disgrace of our countrymen, the same mercenary spirit which impelled *some* of our ancestors—for thank God they were not *all* involved in the same horrid traffic and crime—to cheat the Indian by first making him drunk, invites many a mercenary trader to carry on the same demoralizing practice from the hope of temporal gain. If our nation is free from a temporizing policy toward the natives, carried on with a view to deprive them of their inheritance and drive them still farther back into the wilderness—which we awfully fear is not the case—are there not thousands of individuals who, lost to all sense of justice and humanity, are still sucking their life blood from their veins? Actuated by a cupidity, as sordid as it is disgraceful, do they not still hurl among them the bottles and kegs of whiskey and rum, for the base purpose of decoying them into the fatal snares which they have laid for their unwary feet? Does not the hope of temporal gain still swallow up every moral principle, and stifle in its mercenary progress every sting of conscience? Such is the direful influence of the *root* of all evil, the *love* of money.

Even while we are writing the sound of war is heard from the west. The Sioux and the Foxes have again lifted the fatal hatchet, and are burying it in the heads of their white neighbors. Why is this? Is there not a cause? Cannot the Indian reason? Is he not as much alive to his own interests as the white man? May he not conclude that he might as well die fighting for his rights, for his inheritance, as to be for ever driven by those who ought to protect him, back, and yet farther back, until he shall reach the utmost verge of the far west, and thence plunge hopelessly into the western ocean? And can we blame him? Can we accuse him of unmanly feelings or of unnatural love and hatred? Is it not natural for him to love his country, his kindred, his fireside, though it be only in the middle of a wigwam? And is it not equally natural for him to hate those who thus oppress him, deprive him of his rights, despoil him of his inheritance, and drive him from his native soil and hunting ground? Let us put ourselves in his place, and we shall be at no loss to answer these questions. Let us at last awake to our own true interests, to the Indian's interest, and to the interests of humanity. Let us redeem our character as a nation, as Christians, and as individuals who have ourselves an immortal interest at stake. Let us fly to their relief with the blessing of Christianity in the one hand, and the arts and comforts of civilized and domestic life in the other. In a word, let us arouse from the slumber of ages, and exert ourselves in the name of the Lord Jesus who died for *all* men, to wipe off the reproach under

which we groan, for having so long not only neglected them, but even looked upon them with the eye of avarice and malevolence. God has placed them within our reach, and placed the means in our hands wherewith we may enrich them with all the blessings peculiar to the age and dispensation in which and under which we live. The red man is our brother—let us treat him as such, and he will love us in return.

But it is time to turn our attention to the work placed at the head of this article.

‘The following narrative,’ says the author in his preface, ‘embraces a period of six years, five of which were spent among various tribes on the banks of the Columbia river and its tributary streams; and the remaining portion was occupied in the voyage outward, and the journey across the continent.

During this period the author ascended the Columbia nine times, and descended it eight; wintered among various tribes; was engaged in several encounters with the Indians; was lost fourteen days in a wilderness, and had many other extraordinary escapes.

He kept journals of the principal events which occurred during the greater part of this period, the substance of which will be found embodied in the following pages. Those who love to read of “battle, murder, and sudden death,” will, in his description of the dangers and privations to which the life of an Indian trader is subject, find much to gratify their taste; while to such as are fond of nature, in its rudest and most savage forms, he trusts his sketches of the wild and wandering tribes of western America may not be found uninteresting.’

To study the Indian character in connection with his pursuits and peculiar modes of life, has been the favorite employment of the philosopher and civilian, ever since the former has been discovered in his native wilds. There is, indeed, something so peculiarly romantic in the life and condition of the Indian, in his habits and means of living, as to make his history a subject of absorbing interest. Hence the intensity with which the incidents of his life are traced, and the avidity with which the volume is perused which treats of Indian manners, life, and customs.

The present volume opens with an account of the author’s departure upon his voyage from the city of New York, on the 17th of October, 1811, with a gentle breeze from the northward, and, after encountering all that variety of weather, of perils, and deliverances common to voyages in that direction, on the 26th of March, 1812, the ship anchored outside of the bar in Whyttee (Owhy-hee?) bay. Here, on landing, they were entertained by the natives with great hospitality. At the time of this visit the Christian religion had not been introduced into any of these islands, and of course Mr. Cox had an opportunity of seeing the islanders in all the loveliness of nature’s best style, which, indeed, fully evinced the necessity of a renovation in order to raise them to the true dignity of human beings. Their manner of life, their sports and

plays were all such as to convince their visitors that Paganism associates with itself, and tolerates with impunity, all those vices which degrade and brutify the human character, however else the intellect may be improved or the morals guided and guarded. 'Since then,' says Mr. Cox, 'thanks to the indefatigable and praiseworthy exertions of the missionaries, this rude but noble-hearted race of people have been rescued from their diabolical superstitions, and the greater part of them now enjoy the blessings of Christianity.' Of the manner in which this great reformation was effected, and the subsequent change in the life and manners of these islanders, so beneficial to themselves, as well as honorable to their Christian teachers, our readers are presumed to be well acquainted.

After spending the time from March 26th to April 5th, at this island, they set sail for Columbia river, on the northwest coast of America, and on May 1st, in lat. 41 deg. north, they came in sight of Cape Orford, at the mouth of this mighty river. The following is the author's account of his entrance and reception at this place :—

'We coasted along shore until the 5th, when we had the happiness of beholding the entrance of the long-wished-for Columbia, which empties itself into the Pacific in lat. 46 deg. 19 min. N., and long. 124 deg. W. Light baffling winds, joined to the captain's timidity, obliged us to stand off and on until the 8th, on which day we descried a white flag hoisted on Cape Disappointment, the northern extremity of the land at the entrance of the river. A large fire was also kept burning on the cape all night, which served as a beacon. A dangerous bar runs across the mouth of the Columbia; the channel for crossing it is on the northern side close to the cape, and is very narrow, and from thence to the opposite point on the southern side, which is called Point Adams, extends a chain or reef of rocks and sandbanks, over which the dreadful roaring of the mighty waters of the Columbia, in forcing their passage to the ocean, is heard for miles distant.

Early on the morning of the 9th, Mr. Rhodes was ordered out in the cutter, on the perilous duty of sounding the channel of the bar, and placing the buoys necessary for the safe guidance of the ship. While he was performing this duty we fired several guns; and, about ten o'clock in the morning, we were delighted with hearing the report of three cannon from the shore in answer to ours. Toward noon an Indian canoe was discovered making for us, and a few moments after a barge was perceived following it. Various were the hopes and fears by which we were agitated, as we waited in anxious expectation the arrival of the strangers from whom we were to learn the fate of our predecessors, and of the party who had crossed the continent. Vague rumors had reached the Sandwich Islands from a coasting vessel, that the Tonquin had been cut off by the Indians, and every soul on board destroyed; and, since we came in sight of the river, the captain's ominous forebodings had almost prepared the weaker part of our people to hear that some dreadful fatality had befallen our infant establishment. Not even the sound of the cannon, and the sight of the flag and fire on the cape

were proofs strong enough to shake his doubts. "An old bird was not to be caught with chaff:" he was too well acquainted with Indian cunning and treachery to be deceived by such appearances. It was possible enough that the savages might have surprised the fort, murdered its inmates, seized the property, fired the cannon to induce us to cross the bar, which, when once effected, they could easily cut us off before we could get out again. He even carried his caution so far as to order a party of armed men to be in readiness to receive our visitors. The canoe arrived first along side: in it was an old Indian, blind of an eye, who appeared to be a chief, with six others, nearly naked, and the most repulsive looking beings that ever disgraced the fair form of humanity. The only intelligence we could obtain from them was, that the people in the barge were white like ourselves, and had a house on shore. A few minutes afterward it came along side, and dissipated all our fearful dreams of murder, &c, and we had the delightful, the inexpressible pleasure of shaking hands with Messrs. Duncan, M'Dougall and Donald M'Lennan; the former a partner, and the latter a clerk of the company, with eight Canadian boatmen. After our congratulations were over, they informed us, that on receiving intelligence the day before from the Indians that a ship was off the river, they came down from the fort, a distance of twelve miles, to Cape Disappointment, on which they hoisted the flag we had seen, and set fire to several trees to serve in lieu of a light house.

The tide was now making in, and as Mr. Rhodes had returned from placing the buoys, Mr. M'Lennan, who was well acquainted with the channel, took charge of the ship as pilot; and at half past two P. M., we crossed the bar, on which we struck twice without sustaining any injury; shortly after which we dropped anchor in Baker's bay, after a tedious voyage of six months and twenty-two days. Mr. M'Dougall informed us that the one-eyed Indian who had preceded him in the canoe was the principal chief of the Chinook nation, who reside on the northern side of the river near its mouth; that his name was Comcomly, and that he was much attached to the whites: we therefore made him a present, and gave some trifling articles to his attendants, after which they departed.

This part of our country is now attracting the attention of the American people, and will doubtless soon become a place of considerable traffic, and should be seized upon by the Christian missionary as a central position for the commencement and prosecution of aboriginal missions on the west side of the Rocky mountains. And, as perhaps it may not be much known to our readers what has been done to secure a settlement in that place, we will present them with the following account of the incidents attending the visit of the ship *Tonquin*, which left New-York for this place in 1810, one year before our author embarked on a similar enterprise. The following extract will be read with deep and lively interest, as not only exhibiting the dangers and hardships to which those are exposed who navigate these seas, and who visit such

inhospitable climes, but also some traits of the Indian character in the interior of that wilderness :—

‘ After the vessel was securely moored, Captain Sowles joined our party, and we took our leave of the good ship *Beaver* ; in which, after a voyage of six months and three weeks, we had travelled upward of twenty thousand miles.

In the evening we arrived at the company’s establishment, which was called Fort Astoria, in honor of Mr. Astor. Here we found five proprietors, nine clerks, and ninety artizans and canoe-men, or, as they are commonly called in the Indian country, *voyageurs*. We brought an addition of thirty-six, including the islanders ; so that our muster-roll, including officers, &c, amounted to one hundred and forty men.

The accounts which we received from our friends at Astoria were highly discouraging as to our future prospects, and deeply melancholy as to the past. But that my readers may understand the situation of affairs at the time of our arrival, it will be necessary to take a short retrospect of the transactions that occurred antecedent to that period.

The ship *Tonquin*, to which I have alluded in the introduction sailed from New-York on the 6th September, 1810. She was commanded by Captain Jonathan Thorn, a gentleman who had been formerly a first lieutenant in the navy of the United States ; and while in that service, during their short war with Algiers, had distinguished himself as a bold and daring officer. His manners were harsh and arbitrary, with a strong tincture of that peculiar species of American *amor patriæ*, the principal ingredient of which is a marked antipathy to Great Britain and its subjects.

Four partners, namely, Messrs. Alexander M’Kay, Duncan M’Dougall, David and Robert Stuart, embarked in her, with eight clerks, and a number of artizans and *voyageurs*, all destined for the company’s establishment at the Columbia. Those gentlemen were all British subjects ; and, although engaged with Americans in a commercial speculation, and sailing under the flag of the United States, were sincerely attached to their king and the country of their birth. Their patriotism was no recommendation to Captain Thorn, who adopted every means in his power to annoy and thwart them. To any person who has been at sea it is unnecessary to mention how easy it is for one of those nautical despots to play the tyrant, and the facilities which their situation affords, and of which they too often avail themselves, of harassing every one who is not slavishly subservient to their wishes.

Messrs. M’Kay, M’Dougall, and the Stuarts, had too much Highland blood in their veins to submit patiently to the haughty and uncivil treatment of the captain ; and the consequence was, a series of quarrels and disagreeable recriminations, not merely in the cabin, but on the quarter-deck.

They touched at the Falkland Islands for a supply of water ; and while Mr. David Stuart and Mr. Franchere, with a party, were on shore, the captain, without any previous intimation, suddenly gave orders to weigh anchor, and stood out to sea, leaving the party on one of the most desert and uninhabitable islands in the world. The gentlemen on

board expostulated in vain against this act of tyrannic cruelty, when Mr. Robert Stuart, nephew to the gentleman who had been left on shore, seized a brace of pistols, and presenting one at the captain's head, threatened to blow out his brains if he did not instantly order the ship to lay to and wait for his uncle's party. Most part of the crew and officers witnessed this scene; and as they appeared to sympathize deeply with young Stuart, the captain thought it more prudent to submit, and gave orders accordingly to shorten sail and wait the arrival of Mr. Stuart's party.

The determined resolution evinced by young Mr. Stuart on this occasion, and the apparent apathy of his officers, who stood quietly by while a pistol was presented to his head, were never forgiven by Captain Thorn.

The Tonquin doubled Cape Horn in safety, and arrived in the middle of February at the Sandwich Islands, from which place they took ten natives for the establishment, and sailed for the coast on the 1st of March.

On the 23d of March they arrived at the mouth of the Columbia; and although it blew a stiff breeze, the captain ordered Mr. Fox, the chief mate, with two American sailors and two Canadian *voyageurs*, to proceed in the long-boat toward the bar, for the purpose of sounding the channel. From the threatening appearance of the sky, and the violence of the gale, Mr. M'Kay thought this a most hazardous undertaking, and implored Captain Thorn to postpone it until the weather became more moderate. His orders however were peremptory; and finding all remonstrance useless, Mr. Fox with his little crew embarked, and proceeded to fulfil his instructions. That unfortunate officer seemed to have a presentiment of his approaching fate, for on quitting the vessel he took an affectionate farewell of all his friends; to some of whom he mentioned he was certain they would never see him again. His prediction was verified; but we could never ascertain correctly the particulars of their fate. It is supposed, however, that the tide setting in, joined to the violence of the wind, drove the boat among the breakers, where it and its unfortunate crew must have been dashed to pieces.

The ship stood off and on during the 24th, and on the 25th, the wind having moderated, she stood in for Cape Disappointment. Mr. Aikin, one of the officers, accompanied by Weekes, the smith, Coles, the sailmaker, and two Sandwich Islanders, were sent ahead in the jolly-boat to ascertain the lowest depth of water in the channel; the ship in the meantime following after, under easy sail. Aikin reported by signal that there was water sufficient; upon which the captain ordered all sail to be crowded, and stood in for the bar. The jolly-boat was now ordered to fall back and join the ship; but having unfortunately got too far to the southward, it was drawn within the influence of the current, and carried with fearful rapidity toward the breakers. It passed within pistol shot of the vessel, its devoted crew crying out in the wildest accents of despair for assistance. This, however, was impossible, for at that moment the Tonquin struck on the bar; and the apprehension of instant destruction precluded the possibility of making any attempt to save the jolly-boat, which by this time was carried out of sight. The wind now moderated to a gentle breeze;

but owing to the tide setting out strongly, the water became so low that the ship struck several times ; and to add to the horror of their situation, they were quickly surrounded by the darkness of night. During an awful interval of three hours the sea beat over the vessel ; and at times some of the crew imagined they heard the screams of their lost companions borne by the night winds over the foaming billows of the bar. A little after twelve o'clock, however, the tide set in strongly, with a fresh breeze from the westward ; and all hands having set to work, they providentially succeeded in extricating themselves from their perilous situation, and worked the ship in Baker's bay, inside Cape Disappointment, where they found a safe asylum. It blew a perfect gale the remainder of the night.

On the morning of the 26th some of the natives came on board.— They appeared to be very friendly, and betrayed no symptoms of fear or distrust. Parties were immediately despatched toward the northern shore, and round the cape, in order to ascertain, if possible, the fate of the two boats.

Shortly after one of them returned, accompanied by Weekes, who gave the following account of his miraculous escape from a watery grave :—" When we passed the vessel, the boat, owing to the want of a rudder, became quite unmanageable, and, notwithstanding all our exertions, we were carried into the northern edge of the great chain of breakers. The tide and current, however, were setting out so strongly that we were absolutely carried through the reef without sustaining any injury, but immediately on the outer edge a heavy sea struck us, and the boat was upset. Messrs. Aikin and Coles disappeared at once, and I never saw them afterward. On recovering my first shock, I found myself close to the Sandwich Islanders, who had stripped off their clothes with extraordinary despatch. We all seized the boat, and after much difficulty succeeded in righting it. We then got out a little of the water, which enabled one of the islanders to enter the boat, and he quickly bailed out the remainder. His companion also recovered the oars, and we then embarked. I endeavored to persuade the two poor islanders to row, well knowing the exertion would keep them alive ; but it was quite useless, they were so spent from fatigue, and benumbed by the cold, that they refused to do any thing, and threw themselves down in the boat, apparently resigned to meet their fate. I had no notion, however, of giving up my life in that manner, and therefore pulled away at the oars with all my strength. About midnight, one of my unfortunate companions died, and his surviving countryman flung himself on the body, from which I found it impossible to dislodge him. I continued hard at work during the night, taking care to keep to the northward of the bar, and at daylight found myself close to a sandy beach, on which the surf beat heavily. I was nearly exhausted, and therefore determined to run all risks to get ashore. I fortunately succeeded, and ran the boat on the beach. I then assisted the islander, who had some signs of life still in him, to land ; but the poor fellow was too weak to follow me. I was therefore obliged to leave him, and shortly after fell on a well beaten path, which in a few hours brought me in sight of the ship, when I met the party who

conducted me on board. Thanks to the Almighty for my wonderful escape!"

The people who went in search of the surviving islander did not find him until the following morning, when they discovered him in a deplorable state, close to some rocks. They carried him to the ship; and in a few days, by the proper and humane treatment of Mr. Franchere, he was perfectly restored to his health.

Some time was occupied after their arrival in looking out for a proper place to build their fort; and at length, on the 12th of April, they selected a handsome and commanding situation, called Point George, twelve miles from the cape, and on the south side of the river. The keel of a schooner of thirty tons' burden was also laid at the same time, the skeleton of which had been brought out from New-York.

During the month of May, Messrs. M'Kay, Stuart, Franchere, and Matthews, made several excursions up the river as far as the first rapids, in which they were well received by the natives, from whom they collected a quantity of furs.

It having been arranged that the *Tonquin* was to make a coasting excursion as far as Cook's river, and touch at the various harbors between that place and the Columbia, she weighed anchor on the first of June, and dropped down to Baker's bay. Mr. M'Kay, and Mr. Lewis, one of the clerks, embarked in her for the purpose of obtaining a correct knowledge of the various tribes on the coast, it being intended that after her cruise to the northward the ship was to return to the Columbia, take what furs they might have purchased during her absence, which the captain was to dispose of in Canton, from whence he was to return to New-York with a cargo of Chinese goods.

Mr. Mumford, the chief mate, in consequence of a dispute with Captain Thorn, refused to proceed farther with him, and was engaged by the company to take the command of the little schooner when finished.

The *Tonquin* took her final departure from the Columbia on the 5th of June, with a fair wind, and passed the bar in safety.

In the month of July, Mr. David Thompson, astronomer to the Northwest Company, of which he was also a proprietor, arrived with nine men in a canoe at Astoria, from the interior. This gentleman came on a voyage of discovery to the Columbia, preparatory to the Northwest Company forming a settlement at the entrance of the river. He remained at Astoria until the latter end of July, when he took his departure for the interior; Mr. David Stuart, with three clerks and a party of Canadians, accompanying him, for the purpose of selecting a proper place on the upper parts of the river for a trading establishment.

Early in the month of August a party of Indians from Gray's harbor arrived at the mouth of the Columbia for the purpose of fishing. They told the Chinooks that the *Tonquin* had been cut off by one of the northern tribes, and that every soul on board had been massacred. This intelligence was not at first believed; but several other rumors of a similar nature having reached Astoria, caused

considerable uneasiness, particularly as the month passed away without any news of a satisfactory nature having been received.

During the month of September, the people at the fort were kept in a state of feverish alarm by various reports of an intention on the part of the natives to surprise and destroy them. October commenced, and the period fixed for the return of the Tonquin had long since elapsed, still no intelligence of her arrival, with the exception of farther reports of her destruction, accompanied by additional evidence, of a nature so circumstantial as to leave little doubt but that some dreadful fatality had occurred.

On the 5th of October, Messrs. Pillet and M'Lennan, two of the clerks who had gone to the interior with Mr. D. Stuart, returned to Astoria, accompanied by a free hunter named Bruguier, and two Iroquois hunters. They stated that Mr. Stuart had chosen a place for a trading post about seven hundred miles up the Columbia, at the mouth of a river called Oakinagan, and among a friendly tribe, who appeared to be well furnished with beaver. About this period the schooner was completed and launched. She was called the *Dolly*, in honor of Mrs. Astor; and as provisions at the fort became scarce, she was despatched up the river for a supply, under the command of Mr. R. Stuart and Mr. Mumford.

The dark and dismal months of November and December rolled over their heads without bringing them any certain intelligence of the Tonquin. During this period it rained incessantly; and the Indians had withdrawn themselves from the banks of the Columbia to their winter quarters in the sheltered recesses of the forests, and in the vicinity of springs or small rivulets.

They continued in this state of disagreeable anxiety until the 18th of January, 1812, when their drooping spirits were somewhat raised by the arrival of Mr. Donald M'Kenzie, with two canoes from the interior. This gentleman was accompanied by Mr. M'Lellan, a proprietor, Mr. Read, a clerk, and ten men. He had left St. Louis in the month of August, 1810, in company with Mr. Hunt. They passed the winter of that year at a place called Nadwau, on the banks of the Missouri, where they were joined by Messrs. M'Lellan, Crooks, and Miller, three American traders, connected with Mr. Astor.

In the spring of 1811, they ascended the Missouri in two large barges, until they arrived on the lands of a powerful tribe named the Arikaraws. Here they met a Spanish trader, Mr. Manuel Lisa, to whom they sold their barges and a quantity of their merchandise.

Having purchased one hundred and thirty horses from the Indians, they set off in the beginning of August on their land journey, to cross the Rocky mountains. Apprehensive of coming in contact with the Black Feet, a warlike and savage tribe, who have a strong antipathy to the white men, they were obliged to proceed as far south as the latitude of 40 deg.; from whence they turned into a north-west course. This brought them to an old trading post, situated on the banks of a small river; and as they had no doubt it would bring them to the Columbia, they immediately set about making canoes for the purpose of descending that river.

Mr. Miller, not liking the aspect of affairs at this place, requested

permission to return to the United States, which was granted; and a few men were allowed to accompany him on his way back.

The party, which now consisted of about sixty people, commenced their voyage downward; but from the rapidity of the current, and the number of dangerous rapids, they determined, after having lost one man and a portion of their baggage, to abandon such a perilous navigation, and undertake the remainder of their journey on foot.

In pursuance of this resolution they divided into four parties, under the commands of Messrs. M'Kenzie, Hunt, M'Lellan, and Crooks; still keeping in view their original intention of following the course of the river. Messrs. M'Kenzie and M'Lellan took the right bank, and Messrs. Hunt and Crooks the left. They were under a strong impression that a few days would bring them to the Columbia, but they were miserably disappointed. For three weeks they followed the course of the river, which was one continued torrent; and the banks of which, particularly the northern, consisted of high precipitous rocks, rising abruptly from the water's edge. The greater part of this period was one of extreme suffering. Their provisions became shortly exhausted, and they were reduced to the necessity of broiling even the leather of their shoes to sustain nature; while, to complete their misfortunes, they were often unable to descend the steep declivities of the rocks for a drink of the water which they saw flowing beneath their feet.

From the tormenting privations which they experienced in following the course of this stream, they called it Mad river; and in speaking of it afterward, the Canadians, from the bitterness of their recollections, denominated it *la maudite rivière enragée*. Mr. Hunt's party did not suffer so much as those on the right bank, in consequence of occasionally meeting some of the natives; who, although they always fled on perceiving them, left their horses behind. The party were obliged to kill a few of these animals, and in payment for them left some goods near their owners' huts.

After a separation of some days the two parties came in sight of each other; and Mr. Hunt had a canoe made out of the skin of a horse, in which he sent some meat over to his famishing friends. He also suggested the idea of their crossing over in the canoe one by one to the south side, where they would at all events have a better chance of escaping death by starvation. This was readily agreed to; but the attempt was unfortunately unsuccessful. One of the best swimmers embarked in the canoe; but it had scarcely reached the centre of the river when, owing to the impetuosity of the current, it upset, and the poor *voyageur* sunk to rise no more.

Finding the impracticability of their reunion by this means, they continued to pursue their respective courses, and in a few days after M'Kenzie's party fell on a considerable river, which they subsequently ascertained to be Lewis' river. Here they met a tribe of friendly Indians, from whom they purchased several horses, and with renovated spirits they pursued their journey along the banks of the principal river. Among this tribe they found a young white man in a state of mental derangement. He had, however, lucid intervals, and informed them that his name was Archibald Petton, and that he

was a native of Connecticut; that he had ascended the Missouri with Mr. Henry, an American trader, who built the house our people saw at the upper part of Mad river; that about three years ago the place was attacked by the savages, who massacred every man belonging to the establishment, with the exception of himself; and that having escaped unperceived, he wandered about for several weeks, until he met the friendly tribe with whom we found him. The dreadful scenes he had witnessed, joined to the sufferings he had gone through, produced a partial derangement of his intellect. His disorder was of a harmless nature; and as it appeared probable that civilized companionship would in the course of time restore him to his reason, Mr. M'Kenzie very humanely brought him along with the party.

On arriving at the entrance of Lewis' river, they obtained canoes from the natives in exchange for their horses; and meeting with no obstruction from thence downward, arrived at Astoria on the 18th of January, 1812. Their concave cheeks, protuberant bones, and tattered garments, strongly indicated the dreadful extent of their privations; but their health appeared uninjured, and their gastronomic powers unimpaired.

From the day that the unlucky attempt was made to cross in the canoe, Mr. M'Kenzie had seen nothing of Mr. Hunt's party, and he was of opinion they would not be able to reach the fort until the spring was far advanced. He was however mistaken; for on the 15th of February, Mr. Hunt, with thirty men, one woman, and two children, arrived at Astoria.

This gentleman stated that shortly after his last separation from the northern party he arrived among a friendly tribe, whose village was situated in the plains. They treated him and his party with great hospitality; in consequence of which he remained ten days with them, for the double purpose of recruiting his men, and looking for one of his hunters, who had been lost for some days. Having received no intelligence of the man, Mr. Hunt resumed his journey, leaving Mr. Crooks, with five men who were much exhausted, among the Indians, who promised to pay every attention to them, and conduct them part of the way downward on their recovery.

Mr. Hunt in the meantime fell on the Columbia, some distance below its junction with Lewis' river; and having also obtained canoes, arrived safely on the day above mentioned. The corporeal appearance of his party was somewhat superior to that of Mr. M'Kenzie's, but their outward habiliments were equally ragged.

The accession of so many hungry stomachs to the half-starved garrison at Astoria would have produced serious inconvenience had not the fishing season fortunately commenced earlier than was anticipated, and supplied them with abundance of a small delicious fish resembling pilchard, and which is the same mentioned by Lewis and Clarke as anchovy.

On the 30th of March, the following departures took place: Mr. Read for New-York, charged with despatches to Mr. Astor, accompanied by Mr. M'Lellan, who quitted the country in disgust. This gentleman had fancied that a fortune was to be made with extraordinary celerity on the Columbia; but finding his calculations had

exceeded the bounds of probability, he preferred renewing his addresses to the fickle jade in a country less subject to starvation and fighting.

Messrs. Farnham and M'Gillis, with a party, also embarked for the purpose of proceeding to the head of Mad river, for the trading goods which Mr. Hunt had deposited there *en cache*; and Mr. Robert Stuart set off at the same time with a fresh supply for his uncle's establishment at Oakinagan.

It is now time to return to the Tonquin, of which no news had been heard during the winter, with the exception of the flying rumors already alluded to. That vessel, as mentioned in the preceding chapter, sailed from the Columbia on the 5th of June, 1811, on a trading speculation to the northward; and Mr. M'Kay took on board, as an interpreter, a native of Gray's Harbor, who was well acquainted with the various dialects of the tribes on the coast. From this Indian the following melancholy particulars were learned.

A few days after their departure from the Columbia they anchored opposite a large village, named *New Whitty*, in the vicinity of *Nootka*, where Mr. M'Kay immediately opened a smart trade with the natives. He went on shore with a few men; was received in the most friendly manner, and slept a couple of nights at the village. During this period several of the natives visited the vessel with furs. The unbending manners of the captain were not calculated to win their esteem; and having struck one of their principal men whom he had caught in a theft, a conspiracy was formed by the friends of the chief to surprise and cut off the vessel. The faithful interpreter, having discovered their designs, lost no time in acquainting Mr. M'Kay, who instantly hurried on board for the purpose of warning the captain of the intended attack. That evening Mr. M'Kay told the interpreter that the captain only laughed at the information, and said he could never believe that a parcel of lazy, thieving Indians would have the courage to attack such a ship as his. The natives, in the meantime, apprehensive from Mr. M'Kay's sudden return that their plans were suspected, visited the ship in small numbers, totally unarmed, in order to throw our people off their guard. Even the chief who had been struck by Captain Thorn, and who was the head of the conspiracy, came on board in a manner seemingly friendly, and apparently forgetful of the insult he had received.

Early in the morning of the day previous to that on which the ship was to leave *New Whitty*, a couple of large canoes, each containing about twenty men, appeared along side. They brought several small bundles of furs; and, as the sailors imagined they came for the purpose of trading, were allowed to come on deck. Shortly after another canoe, with an equal number, arrived also with furs; and it was quickly followed by two others, full of men carrying beaver, otter, and other valuable skins. No opposition was made to their coming on board; but the officer of the watch perceiving a number of other canoes pushing off, became suspicious of their intentions, and warned Captain Thorn of the circumstance. He immediately came on the quarter-deck, accompanied by Mr. M'Kay and the interpreter. The latter on observing that they all wore short cloaks or mantles of skins,

which was by no means a general custom, at once knew their designs were hostile, and told Mr. M'Kay of his suspicions. That gentleman immediately apprized Captain Thorn of the circumstances, and begged of him to lose no time in clearing the ship of the intruders. This caution was however treated lightly by the captain, who remarked, that with the arms they had on board they would be more than a match for three times the number. The sailors in the meantime had all come on deck, which was crowded with the Indians, who completely blocked up the passages, and obstructed the men in the performance of their various duties. The captain requested them to retire, to which they paid no attention. He then told them he was about going to sea, and had given orders to the men to raise the anchor; that he hoped they would go away quietly; but if they refused he should be compelled to force their departure. He had scarcely finished, when at a signal given by one of the chiefs, a loud and frightful yell was heard from the assembled savages, who commenced a sudden and simultaneous attack on the officers and crew with knives, bludgeons, and short sabres, which they had concealed under their robes.

Mr. M'Kay was one of the first attacked. One Indian gave him a severe blow with a bludgeon, which partially stunned him; upon which he was seized by five or six others, who threw him overboard into a canoe along side, where he quickly recovered, and was allowed to remain for some time uninjured.

Captain Thorn made an ineffectual attempt to reach the cabin for his firearms, but was overpowered by numbers. His only weapon was a jack-knife, with which he killed four of his savage assailants by ripping up their bellies, and mutilated several others. Covered with wounds, and exhausted from the loss of blood, he rested himself for a moment by leaning on the tiller wheel, when he received a dreadful blow from a weapon called a *pautumaugan*,* on the back part of the head, which felled him to the deck. The death-dealing knife fell from his hand; and his savage butchers, after extinguishing the few sparks of life that still remained, threw his mangled body overboard.

On seeing the captain's fate, our informant, who was close to him, and who had hitherto escaped uninjured, jumped into the water, and was taken into a canoe by some women, who partially covered his body with mats. He states that the original intention of the enemy was to detain Mr. M'Kay a prisoner; and after securing the vessel, to give him his liberty, on obtaining a ransom from Astoria; but on finding the resistance made by the captain and crew, the former of whom had killed one of the principal chiefs, their love of gain gave way to revenge, and they resolved to destroy him. The last time the ill-fated gentleman was seen, his head was hanging over the side of a canoe, and three savages, armed with *pautumaugans*, were battering out his brains.

In the meantime the devoted crew, who had maintained the unequal conflict with unparalleled bravery, became gradually overpowered. Three of them, John Anderson, the boatswain, John

* A species of half sabre, half club, from two to three feet in length, six inches in breadth, and double edged.

Weekes, the carpenter, and Stephen Weekes, who had so narrowly escaped at the Columbia, succeeded, after a desperate struggle, in gaining possession of the cabin, the entrance to which they securely fastened inside. The Indians now became more cautious, for they well knew there were plenty of firearms below; and they had already experienced enough of the prowess of the three men while on deck, and armed only with handspikes, to dread approaching them while they had more mortal weapons at their command.

Anderson and his two companions seeing their commander and the crew dead and dying about them, and that no hope of escape remained, and feeling moreover the uselessness of any farther opposition, determined on taking a terrible revenge. Two of them therefore set about laying a train to the powder magazine, while the third addressed some Indians from the cabin windows, who were in canoes, and gave them to understand that if they were permitted to depart unmolested in one of the ship's boats, they would give them quiet possession of the vessel without firing a shot; stipulating however that no canoe should remain near them while getting into the boat. The anxiety of the barbarians to obtain possession of the plunder, and their disinclination to risk any more lives, induced them to embrace this proposition with eagerness, and the pinnace was immediately brought astern. The three heroes having by this time perfected their dreadful arrangements, and ascertained that no Indian was watching them, gradually lowered themselves from the cabin windows into the boat; and having fired the train, quickly pushed off toward the mouth of the harbor, no obstacle being interposed to prevent their departure.

Hundreds of the enemy now rushed on deck to seize the long-expected prize, shouting yells of victory; but their triumph was of short duration. Just as they had burst open the cabin door, an explosion took place, which in an instant hurled upward of two hundred savages into eternity, and dreadfully injured as many more. The interpreter, who had by this time reached land, states he saw many mutilated bodies floating near the beach, while heads, arms, and legs, together with fragments of the ship, were thrown to a considerable distance on the shore.

The first impression of the survivors was, that the Master of Life had sent forth the evil spirit from the waters to punish them for their cruelty to the white people. This belief, joined to the consternation occasioned by the shock, and the reproaches and lamentations of the wives and other relatives of the sufferers, paralyzed for a time the exertions of the savages, and favored the attempt of Anderson and his brave comrades to escape. They rowed hard for the mouth of the harbor, with the intention, as is supposed, of coasting along the shore to the Columbia; but after passing the bar, a head wind and flowing tide drove them back, and compelled them to land late at night in a small cove, where they fancied themselves free from danger; and where, weak from the loss of blood, and the harassing exertions of the day, they fell into a profound sleep.

In the meantime the terror of the Indians had in some degree subsided, and they quickly discovered that it was by human agency so many of their warriors had been destroyed. They therefore deter-

mined on having the lives of those who caused the explosion; and being aware, from the state of the wind and tide, that the boat could not put to sea, a party proceeded, after dark, cautiously along the shore of the bay, until they arrived at the spot where their helpless victims lay slumbering. Bleeding and exhausted, they opposed but a feeble resistance to their savage conquerors; and about midnight their heroic spirits mingled with those of their departed comrades.

Thus perished the last of the gallant crew of the *Tonquin*: and in reflecting on their melancholy fate, it is deeply to be regretted that there was no person of sufficient influence at Astoria to bring about a reconciliation between Captain Thorn and Mr. M'Kay; for were it not for the deplorable hostility and consequent want of union that existed between these two brave men, it is more than probable this dreadful catastrophe would never have occurred.*

On the morning of the 11th of May, the day after our arrival, while walking with some of my companions in front of the fort, indulging in gloomy reflections on the fate of the *Tonquin*, and the unpromising appearance of our general affairs, we were surprised by the arrival of two canoes with Messrs. Robert Stuart, M'Lellan, Reed, and Farnham, together with Messrs. David Stuart, and R. Crooks. The unexpected return of the four first individuals, who had only left the fort on the 30th of March, was caused by a serious rencounter which they had with the natives in ascending. On arriving at the portage of the falls, which is very long and fatiguing, several of the Indians in a friendly manner tendered their horses to transport the goods. Mr. Stuart, having no suspicion of their dishonesty, gladly accepted the offer, and entrusted a few of them with several small packets of merchandise to carry. On arriving, however, in a rocky and solitary part of the portage, the rascals turned their horses' heads into a narrow pathway and galloped off with the goods, with which they escaped. Their comrades on foot in the meantime crowded about the *voyageurs* who were carrying the packages, and as Mr. Stuart observed the necessity of greater precaution, he took his post at the upper end of the portage, leaving Messrs. Reed and M'Lellan in charge of the rear guard. Mr. Reed was the bearer of the despatches, and had a tin case, in which they were contained, flung over his shoulders. Its brightness attracted the attention of the natives, and they resolved to obtain possession of the prize. A group therefore patiently watched his motions for some time, until they observed he had separated himself from M'Lellan, and gone ahead a short distance. The moment they supposed he was alone they sprung on him, seized his arms, and succeeded in capturing the tin case after a brave resistance, in the course of which he was knocked down twice, and nearly killed. Mr. M'Lellan, who had been an attentive observer of the whole transaction, instantly fired, and one of the robbers fell; upon which his companions fled, not, however, without securing the plunder. Mr. M'Lellan, imagining that Mr. Reed had been killed, immediately joined Mr. Stuart, and urged that gentleman to fly from a place

* From the particular description given by our informant of the dress and personal appearance of Anderson and the two Weekes's, we had no doubt of their identity.

so pregnant with danger. This, however, he refused, until he was satisfied respecting Mr. Reed's fate; and taking a few men with him, he repaired toward the spot where Reed had been attacked. The latter had in the meantime somewhat recovered from the effects of his wounds, and was slowly dragging himself along, when Mr. Stuart's party came to his assistance, and conducted him to the upper end of the portage in safety. The loss of the despatches determined Mr. Stuart to postpone Mr. Reed's journey to New-York, and the whole party proceeded to Oakinagan, the post established by Mr. David Stuart. They remained here only a few days, and early in May left it on their return to Fort Astoria. On their way down, near the entrance of the Shoshoné river, they fell in with Mr. R. Crooks and a Kentucky hunter, named John Day, in a state of miserable destitution.

I have already mentioned that this gentleman, with five of his men, owing to their inability to continue the journey from excessive fatigue, had been left by Mr. Hunt among a tribe of friendly Indians, supposed to be a branch of the extensive Snake nation. Finding, however, that they had nothing to expect from the strangers, these savages, shortly after the departure of Mr. Hunt, robbed them of every article in their possession, even to their shirts, in exchange for which they gave them a few old skins to cover their nakedness.

The miserable party, thus attired, and without any provisions, recommenced their journey to the Columbia, on the banks of which they arrived a few days previous to the descent of Mr. Stuart's party.

Here was a frightful addition to our stock of disasters. Fighting, robbery, and starvation in the interior, with drownings, massacres, and apprehensions of farther attacks from the Indians on the coast, formed a combination sufficient to damp the ardor of the youngest, or the courage of the most enterprising. The retrospect was gloomy, and the future full of "shadows, clouds, and darkness." The scene before us, however, was novel, and for a time our ideas were diverted from the thoughts of "battle, murder, and sudden death," to the striking peculiarities connected with our present situation.

The spot selected for the fort was on a handsome eminence called *Point George*, which commanded an extensive view of the majestic Columbia in front, bounded by the bold and thickly wooded northern shore. On the right, about three miles distant, a long, high, and rocky peninsula, covered with timber, called *Tongue Point*, extended a considerable distance into the river from the southern side, with which it was connected by a narrow neck of land; while on the extreme left, *Cape Disappointment*, with the bar and its terrific chain of breakers, were distinctly visible.

The buildings consisted of apartments for the proprietors and clerks, with a capacious dining hall for both, extensive warehouses for the trading goods and furs, a provision store, a trading shop, smith's forge, carpenter's workshop, &c. The whole surrounded by stockades forming a square, and reaching about fifteen feet above the ground. A gallery ran round the stockades, in which loopholes were pierced sufficiently large for musketry. Two strong bastions, built of logs, commanded the four sides of the square: each bastion had two stories,

in which a number of chosen men slept every night. A six pounder was placed in the lower story, and they were both well provided with small arms.

Immediately in front of the fort was a gentle declivity sloping down to the river's side, which had been turned into an excellent kitchen garden; and a few hundred yards to the left, a tolerable wharf had been run out, by which *bateaux* and boats were enabled at low water to land their cargoes without sustaining any damage. An impenetrable forest of gigantic pine rose in the rear; and the ground was covered with a thick underwood of brier and huckleberry, intermingled with fern and honeysuckle.

Numbers of the natives crowded in and about the fort. They were most uncouth looking objects; and not strongly calculated to impress us with a favorable opinion of aboriginal beauty, or the purity of Indian manners. A few of the men were partially covered, but the greater number were unannoyed by vestments of any description. Their eyes were black, piercing, and treacherous; their ears slit up, and ornamented with strings of beads; the cartilage of their nostrils perforated, and adorned with pieces of *hyaquan* placed horizontally; while their heads presented an inclined plane from the crown to the upper part of the nose, totally unlike our European rotundity of cranium; and their bodies besmeared with whale oil, gave them an appearance horribly disgusting. Then the women,—O, ye gods! with the same auricular, olfactory, and craniological peculiarities, they exhibited loose hanging breasts, short dirty teeth, skin saturated with blubber, bandy legs, and a waddling gait; while their only dress consisted of a kind of petticoat, or rather kilt, formed of small strands of cedar bark twisted into cords, and reaching from the waist to the knee. This covering in calm weather, or in an erect position, served all the purposes of concealment; but in a breeze, or when indulging their favorite position of squatting, formed a miserable shield in defence of decency: and worse than all, their repulsive familiarities rendered them objects insupportably odious; particularly when contrasted with the lively eyes, handsome features, fine teeth, open countenance, and graceful carriage of the interesting islanders whom we had lately left.

From these ugly specimens of mortality we turned with pleasure to contemplate the productions of their country, among the most wonderful of which are the fir trees. The largest species grow to an immense size, and one immediately behind the fort, at the height of ten feet from the surface of the earth, measured forty-six feet in circumference! The trunk of this tree had about one hundred and fifty feet free from branches. Its top had been some time before blasted by lightning; and to judge by comparison, its height when perfect must have exceeded three hundred feet! This was however an extraordinary tree in that country, and was denominated by the Canadians *Le Roi de Pins*.*

The general size, however, of the different species of fir, far ex-

* A pine tree has been subsequently discovered in the Umpqua country, to the southward of the Columbia, the circumference of which is fifty-seven feet; its height two hundred and sixteen feet without branches!

ceeds any thing on the east side of the Rocky mountains ; and prime sound pine from two hundred to two hundred and eighty feet in height, and from twenty to forty feet in circumference, are by no means uncommon.

Buffon asserts that "living nature is less active, less energetic in the new world than the old," which he attributes to the prevalence of moisture and deficiency of heat in America. This assertion was ably combated by the late Mr. Jefferson ; but without entering into the arguments of these celebrated philosophers, we may safely state, that if America be inferior to the old continent in the animal world, she can at least assert her superiority in the vegetable.

En passant, I may here remark, that although constant rains prevail eight months out of the twelve, and during the remaining four, which are the summer months, the heat is far from excessive, the large and stately elk, which are numerous about the lower shores of the Columbia, are equal, if not superior in size to those found in the hottest and driest parts of the world.'

On the 29th of June, 1812, Mr. Cox, in company with three proprietors, nine clerks, fifty-five Canadians, twenty Sandwich Islanders, and Messrs. Crooks, M'Lellan, and R. Stuart, who with eight men were to proceed to St. Louis, set off from Astoria for the interior of the country. They travelled in *bateaux* and light built wooden canoes, the former carrying eight and the latter six men. The following is his description of the Columbia river below the rapids :—

'The Columbia is a noble river, uninterrupted by rapids for one hundred and seventy miles ; one hundred of which are navigable for vessels of three hundred tons. It is seldom less than a mile wide ; but in some places its breadth varies from two to five miles. The shores are generally bold and thickly wooded. Pine in all its varieties predominates, and is mixed with white oak, ash, beech, poplar, alder, crab, and cotton-wood, with an undergrowth of briars, &c, through which our hunters made many ineffectual attempts to pass. The navigation is often obstructed by sand banks, which are scattered over different parts of the river below the rapids, and are dry at low water. In the neighborhood of these sand banks the shores are generally low, and present some fine flat bottoms of rich meadow ground, bordered by a profusion of blackberry and other wild fruit shrubs : in the deep and narrow parts of the channel the shores are bolder. The river, up to the rapids, is covered with several islands, from one to three miles in length ; some of which are fine meadows, and others well wooded. Great caution is required to avoid sunken trees, called snags or planters, and by the Canadians *chicots*, which are generally concealed under the surface of the water ; and which, if they come in contact with canoes sailing rapidly, may cause them to sink if assistance be not at hand.

About three miles above the fort a long and narrow point of land, rather high, runs near half a mile into the river from the south side : it is called Tongue Point, and in boisterous weather is very difficult to double. On quitting Astoria it blew pretty fresh, and we took in a

good deal of water in doubling this point. We stopped for the night about six miles above Tongue Point, on the south side, close to an old uninhabited village, but having no lack of animated beings of another description—I mean fleas, with which the place was completely alive; and we had not been on shore five minutes when we were obliged to strip, get a change of clothes, and drown the invaders of our late suit by dipping them in the river.*

Having arrived at the foot of the rapids, when they parted with such of the Indian tribes as were considered friendly from having had intercourse with the settlement at Astoria, they prepared themselves to encounter the hostile savages. Here we cannot but remark, that most of those who first visit the natives of our forests adopt an injudicious policy toward them. We believe that the declaration of Solomon, 'A soft answer turneth away wrath,' will be found generally true; and this truth has been exemplified in a thousand instances in our intercourse with mankind, and in many instances with even the savages of our forests. Witness the conduct of William Penn in his friendly interviews with the natives. Guided by the principles of common justice, and exemplifying a spirit of friendliness in his intercourse with them, he subdued their savage ferocity, obtained their confidence, and conciliated their favor, so that to this day his name is held in veneration by those natives who have received by tradition an account of his virtues: and while he lived he was greeted by his red brethren as William Penn, the *just one*. Such is the effect of a consistent, friendly, and courteous conduct on the heart of strangers, even though they may be savages. And have not most of our wars, in which there has been such an amount of individual suffering as makes the heart to wring with anguish at the bare recital, originated from a want of these virtues, and from indulging in acts of injustice, of perfidy and cruelty toward the natives! These acts have provoked a spirit of hostility which has widely diffused itself among the tribes, and has been transmitted from father to son until it has settled down into a deadly hatred toward the whites. We do not say, because we have found no evidences of it as yet, that the present party provoked hostility by any imprudent acts. But how came this tribe to be considered as dangerous enemies? Is it not reasonable to conclude that their enmity had been created in the manner above recited? And could not this have been avoided? If the hand of justice and the eye of friendship had always met the hand and the eye of the Indian, we believe this feeling of hostility had never been engendered.

Even the ferocious serpent may be tamed with the charms of music. And though the depravity of human nature has ever developed itself in exhibiting a passion for war and revenge, yet if a sense of justice pervaded the hearts of mankind in their intercourse with each other, and that spirit of benignity, forbearance,

* During the warm months of summer it is difficult to select a spot for an encampment free from these annoying insects.

and mutual good will, which Christianity recognizes as her peculiar glory, were to predominate in their breasts, where would be the occasion for those hostile acts by which the world has been so long and so generally distinguished and disgraced? Bad as human nature is, and degraded as mankind are, they can hardly resist the law of kindness when suitably applied to their hearts; and were the aggressor as anxious to conciliate the good feelings of his fellow men by acts of justice and kindness, as he is to advance his own selfish purpose by chicanery and intrigue, or to subdue his antagonist by force, or retaliate upon him by revenge, we should rarely witness those destructive wars by which the earth has been so often drenched in blood and gore.

It is in vain, however, to amuse ourselves with speculations on what would be the state of society were those who compose it such as they should and might be. Our reasonings respecting the results of human conduct must be drawn from facts as they are; and our calculations on the probable course of events must be founded, unless we would deceive ourselves with false anticipations, upon what are the known and acknowledged principles of human nature, of human motives and actions, and not upon any fancied representation of an earthly millennium which has hitherto existed only in the imagination of the poet, or the brains of the speculative but warm hearted Christian. And until Christianity shall have softened the naturally hard hearts of men, and have moulded them into the benign and heavenly image of its adorable Author, we must expect to meet with beings in human shape who are as regardless of honor, justice, probity, and mercy, as they are of their Maker's glory. Until the laws of immutable justice and of mutual kindness shall regulate the intercourse of mankind with each other, temper and guide them in all their transactions of whatever character, we must expect to witness the evils of litigation, of fierce contention, of suing and being sued, of private feuds, of domestic disputes, of national quarrels, and finally of war and bloodshed in all their horrid forms. In these sad demonstrations of man's departure from his God, all nations, savage and civilized, Pagan and Christian, deplorably abound; and we must wait for Christianity to shed its heavenly light on all the world beneath, to cleanse the fountain of human nature from its impurities, before we can promise ourselves or the world around us, an exemption from these multifarious evils.

But it is time to return to our author. The following is his account of the manner in which the party prepared to meet the difficulties which they apprehended, and of their success in overcoming the obstacles to their progress. The extract which we make will also give the reader an idea of the natural state of things in this part of the country.

'We arrived on the evening of the 4th at the foot of the first rapids, where we encamped. The Indians so far had been always friendly,

and were in the habit of occasionally trading at Astoria; but as the tribe who reside at the rapids had previously manifested hostile feelings, it was deemed necessary to prepare for action. Each man was provided with a musket, and forty rounds of ball cartridge, with pouch, belts, &c; and over his clothes he wore leathern armor: this was a kind of shirt made out of the skin of the elk, which reached from the neck to the knees. It was perfectly arrow proof; and at eighty or ninety yards impenetrable by a musket bullet. Beside the muskets, numbers had daggers, short swords, and pistols; and, when armed *cap-à-pié*, we presented a formidable appearance.

A council of war was then called, in which it was arranged that five officers should remain at each end of the portage, and the remainder, with twenty-five men, be stationed at short distances from each other. Its length was between three and four miles, and the path was narrow and dangerous; one part greatly obstructed by slippery rocks; and another ran through a thick wood, from which a skilful enemy could have attacked us with advantage. We only made one half of the portage the first day, and encamped near an old village; with the river in front; a deep wood in the rear; at one end a natural intrenchment of rocks; and at the other a barrier formed by the canoes and *bateaux*. The whole brigade was divided into three watches, with five officers to each.

In the course of the day, in the most gloomy part of the wood, we passed a cemetery, materially different from those belonging to the lower tribes. There were nine shallow excavations closely covered with pine and cedar boards, and the top boards sloping to let off the rain. Each place was about seven feet square, and between five and six feet in height. They contained numbers of dead bodies; some in a state of greater or less decomposition, and a few quite fresh: they were all carefully enveloped in mats and skins. Several poles were attached to these burial places, on which were suspended robes, pieces of cloth, kettles, bags of trinkets, baskets of roots, wooden bowls, and several ornaments; all of which the survivors believed their departed friends would require in the next world. Their veneration is so great for these offerings, that it is deemed sacrilege to pilfer one of them; and although these Indians are not remarkable for scrupulous honesty, I believe no temptation would induce them to touch these articles. Several of the boards are carved and painted with rude representations of men, bears, wolves, and animals unknown. Some in green, others in white and red, and all most hideously unlike nature.

About midnight we were thrown into a state of frightful confusion by the report of a gun, and the cries of Mr. Pillet, one of the clerks, that he was shot. Every one instantly seized his arms, and inquired on which side was the enemy; but our apprehensions were quickly appeased, on learning it was merely an accident. One of the gentlemen, in examining the musket of a Sandwich Islander, to see if it was primed, handed it to him at full cock; and just as the islander had taken it, the piece went off, and the contents lodged in the calf of poor Pillet's leg, who naturally enough exclaimed he was shot. This was, however, in our present circumstances, a disagreeable event, as

it rendered Mr. Pillet not only incapable of fighting, but required three or four men to carry him in a litter over the various portages. The wound was dressed with friar's balsam and lint; the ball extracted the next day; and in about a month afterward he was able to walk.

We commenced proceedings at four o'clock on the morning of the 6th, and finished the portage about two in the afternoon. During our progress the Indians occasionally hovered about the loaded men, and made two or three trifling essays to pilfer them; but the excellent precautions we had adopted completely kept them in check, and deterred them from attempting any thing like forcible robbery. At the upper end of the portage, and while we were reloading the canoes, a number of the natives, several of whom were armed, assembled about us: they conducted themselves peaceably; but our numbers and warlike arrangements enforced respect. The dress of the men does not differ materially from that of the lower Indians; but they are incontestably more filthy and ugly. Their teeth are almost worn away. The greater number have very sore eyes: several have only one; and we observed a few old men and women quite blind. The men are generally naked, and the women merely wear a leathern belt, with a narrow piece of the same material joined to the front, which very imperfectly answers the purposes intended. Some wear leathern robes over the breast and shoulders; but others allow these parts to remain naked. We observed no one who appeared to assume the authority of a chief. Each seemed quite independent of the other, and complete master in his own house and family. Their unfeeling brutality to the few old blind people I have mentioned was really shocking; and I may safely say, a more unamiable race of democrats are not to be found in that country of republics. We distributed a quantity of tobacco among them, with which they appeared satisfied; after which we embarked, and proceeded on. The upper part of this chain of rapids is a perpendicular fall of nearly sixteen feet; after which it continues down nearly one uninterrupted rapid for three miles and a half. The river here is compressed by the bold shore on each side to about two hundred yards or less in breadth. The channel is crowded with large rocks, over which the water rushes with incredible velocity and with a dreadful noise. Above the portage the river widens to about half a mile, and is studded for some distance with several rocky and partially wooded islands. We encamped about five miles from the portage, in a pretty little creek on the north side. The pine declines considerably in size above the rapids, and is more equally mixed with other trees; among which, on the left shore, from the portage up to our encampment, the hazel is predominant. We purchased some salmon on our way up, by which we were enabled to husband our own provisions with more economy. I omitted to mention that below the rapids we also got a quantity of excellent roots, called by the Indians *wappittoo*: in size it resembles a small potatoe, for which it is a good substitute when roasted or boiled; it has a very slight tinge of bitterness, but not unpleasantly so; and is highly esteemed by the natives, who collect vast quantities of it for their own use and for barter: none of it grows above the rapids. On the evening of the 8th we reached the foot of the narrows, or, as the Canadians call them, *les dalles*.

The river from the first rapids to the narrows is broad, deep, and rapid, with several sunken rocks, scattered here and there, which often injure the canoes. The Canadians, who are very fertile in baptizing remarkable places, called an island near our encampment of the 6th *Gibraltar*, from the rocky steepness of its shore: and about half way between the first rapids and narrows a bold promontory of high black rock stretches a considerable distance into the river, which, from the difficulty we experienced in doubling it, received the name of *Cape Horn*. The current here is very strong and full of whirlpools; so that, except in calm weather, or with a fair wind, it is rather a dangerous undertaking to "double the cape." The islands in the distance are crowded with great numbers of seals, which afforded excellent sport to our marksmen. As we approached the narrows the shores on each side were less covered with wood, and immediately close to them it had entirely disappeared. The land on the north side was bold and rocky, and about our encampment rather low, mixed with rocks, a sandy soil, and totally devoid of vegetation, except loose straggling bushes some distance inland. The Columbia at the narrows, for upward of three miles, is compressed into a narrow channel, not exceeding sixty or seventy yards wide; the whole of which is a succession of boiling whirlpools. Above this channel, for four or five miles, the river is one deep rapid, at the upper end of which a large mass of high black rock stretches across from the north side, and nearly joins a similar mass on the south: they are divided by a strait not exceeding fifty yards wide; and through this narrow channel, for upward of half a mile, the immense waters of the Columbia are one mass of foam, and force their headlong course with a frightful impetuosity, which cannot at any time be contemplated without producing a painful giddiness. We were obliged to carry all our lading from the lower to the upper narrows, nearly nine miles. The canoes were dragged up part of the space between the narrows. This laborious undertaking occupied two entire days, in consequence of the number of armed men we were obliged to keep as guards to protect those who carried the goods. It was a little above this place where our party had been recently attacked, and we were therefore obliged to be doubly cautious. The chief and several of the Indians kept about us during the portage. We gave them some tobacco and trifling presents to cultivate their friendship, in return for which they brought us some salmon. They had the discrimination to see from our numbers, and the manner we were prepared to receive them, that an attack would be attended with rather doubtful success; and therefore feigned an appearance of friendship, which we affected to believe sincere. The propriety of "assuming a virtue if you have it not," however questionable in morals, must be often practised among Indians; for they are such thorough-bred hypocrites and liars, that we found it often necessary to repose apparent confidence in them when we well knew they were exerting their utmost skill to impose on and deceive us. Even here, while the chief and some of his tribe were smoking with us at one of the resting places, a few of the gentlemen who were at the upper end of the portage, seeing no symptoms of danger, wandered a short distance among the rocks to view the narrows, leaving part of the goods unguarded: this was

instantly observed by two fellows who were lurking close to the place, and who availed themselves of the opportunity to attempt carrying off an entire bale; but finding it rather heavy, were about rifling its contents when two of the loaded men arrived, and gave the alarm. The robbers had the audacity to attack the men, one of whom they knocked down; when the officers, on seeing what occurred, returned back quickly, upon which the savages fled. A shot was fired at them by our best marksman, who was told merely to wing one, which he did with great skill, by breaking his left arm, at upward of a hundred yards distance. The fellow gave a dreadful shout on receiving the ball, but still continued his flight with his comrade, until we lost sight of them. This piece of severity was deemed necessary, to prevent repetitions of similar aggressions. The chief, in strong terms, declared his ignorance of any previous intention on the part of these fellows to commit robbery, which we appeared not to doubt; at the same time giving him to understand, that in case any farther attacks were made, our balls would be directed to a more mortal part.

On the morning of the 11th we embarked, and proceeded a few miles with great labor, by dragging the canoes against the current, which is very strong between the upper narrows and the falls. The passengers all walked, and at some ugly rocky points part of the lading had to be taken out: this consumed the greater portion of the day; and we encamped that evening on the south side near the foot of the falls. Here several Indians visited us; some armed, and on horseback, others unarmed, and on foot. In language, dress, and manners, they appeared to belong to distinct nations. The horsemen were clean, wore handsome leathern shirts and leggings, and had a bold daring manner, which we did not observe with any of the tribes from the sea upward. The more humble pedestrians were the natives of the place; they were nearly naked; and rather dirty in their persons, and professed to be friendly: but from several attempts they made at pilfering, we entertained strong doubts of their sincerity; and were obliged to order them to remove some distance from the camp. They seemed to regard the mounted Indians with a suspicious degree of apprehension, for which we were for some time at a loss to account; but which we subsequently learned was caused by their having been lately at war, in which they were vanquished, and several of their tribe killed by the equestrians. The latter remained on horseback most part of the time, making observations on our party, by which they apparently intended to regulate their future proceedings: they made no show of friendship, were rather cold and distant in their manners, and appeared to be a reconnoitering party sent out by the main body to watch our progress. As a precautionary measure, we judged it expedient to show them we were fully prepared for action, and accordingly assembled all the men in the evening, each encased in his coat of mail, and armed with a musket and bayonet. They remained looking at us very attentively, while our officers proceeded to examine each man's fire-lock with all due military solemnity: one half of the men were then ordered to form a barrier with the canoes on our rear and flanks, which, with the river in front, effectually served to prevent a surprise during the night. The whole brigade was equally divided;

and one half of the men having retired to rest, the remainder were posted as sentinels about the camp. Owing to the extreme heat, the Sandwich islanders had thrown off their jackets and shirts during the day, and their swarthy bodies decorated with buff belts, seemed to excite the particular attention of the Indians, who repeatedly pointed toward them, and then spoke to each other with considerable animation. Having completed our arrangements for the night, we offered them some tobacco, which they accepted, and then left us. It is necessary to observe that in the course of the day a calumet was presented to some of the horsemen, which they refused; from which circumstance, joined to their general deportment, we were led to believe their visit was not of a pacific nature. We passed the night without any interruption to our repose, and commenced the portage of the falls early on the morning of the 12th; but as the ground over which the men were obliged to carry the baggage was covered with a deep bed of dry loose sand, which fatigued them extremely, they did not finish their laborious duty before night. We encamped late at the upper end of the falls, near a village of the Eneeshurs, from whom we purchased some salmon. A few of the horsemen occasionally reconnoitered us during the day; but as our men made short resting places, or pauses in the portage, by which the entire party were always in view of each other, the natives made no hostile attempt; and on observing the manner we had fortified our camp, and placed our sentinels for the night, they departed. The principal fall does not exceed fifteen feet in height; but at low water it is much higher. The descent of the Columbia from above this fall to the end of the lower narrows exceeds seventy feet, and throughout the whole distance (about ten miles) the river is strewn with immense masses of hard black rock, mostly honey-combed, and worn into a variety of fantastic shapes by the perpetual friction of the water in its fearful course downward. The appearance of the country here is high, rocky, barren, and without timber of any kind. We found this a sensible inconvenience; for we were obliged to purchase some drift wood from the Indians for the purposes of cooking.

On quitting this place the following morning, a number of natives collected about us, among whom we distributed a quantity of tobacco. The river for some distance above this place is deep and rapid, and the banks steep and rocky. The canoes were dragged up several miles, and some of them damaged by the rocks. About four or five miles above the fall, a high rocky island, three miles in length, lies in the centre of the river, on which the Indians were employed drying salmon, great quantities of which were cured and piled under broad boards in stacks. We encamped on the north side opposite the island, and were visited by some Indians, from whom we purchased salmon: they appeared friendly, and belonged to the Eneeshur tribe at the falls.

Here, and for several hundred miles farther upward, the country assumes a new aspect: it is free from any rising grounds or timber, and on each side nothing is to be seen but immense plains stretching a great distance to the north and south: the soil is dry and sandy, and covered with a loose parched grass, growing in tufts. The natives reside solely on the northern side: they have plenty of horses, and

are generally friendly. Here also rattlesnakes are first seen, and are found for four or five hundred miles farther on. Between this place and Lewis' river the Columbia is interrupted by several rapids; some of which are trifling, others dangerous; but there are long intervals of smooth current which occasionally allowed us to hoist small sails, and thereby diminish the laborious duty of the canoe men in paddling.'

We have neither time nor room to follow our author in his interesting narrative through all the varied scenes of his adventurous enterprise. On the 29th of July, after enduring many hardships, feeding upon horse flesh, and escaping from the bite of the rattlesnakes, with which the country abounds, the party reached the Wallah Wallah tribe, situated on a river of that name, which forms a junction with the Columbia. The following is the author's description of these natives, which seems to form an agreeable contrast with those before mentioned.

'The Wallah Wallahs were decidedly the most friendly tribe we had seen on the river; they had an air of open unsuspecting confidence in their manner, that at once banished suspicion, and ensured our friendship. There was a degree of natural politeness, too, evinced by them on entering their lodges, which we did not see practised by any others. We visited several families in the village; and the moment we entered, the best place was selected for us, and a clean mat spread to sit on; while the inmates, particularly the women and the children, remained at a respectful distance, without manifesting any of the obtrusive curiosity about our arms or clothing, by which we were so much annoyed among the lower tribes. The females, also, were distinguished by a degree of attentive kindness, totally removed from the disgusting familiarity of the kilted ladies below the rapids, and equally free from an affection of prudery; prostitution is unknown among them; and I believe no inducement would tempt them to commit a breach of chastity.'

This narrative is full of incidents of the most interesting character, and will therefore be read with avidity by all those who may wish to acquaint themselves with the interior of that vast wilderness west of the Rocky mountains. The following account, with which we conclude our extracts of the author's sufferings while separated from his companions, will be read with thrilling interest.

'On the 17th of August we left our encampment a little after four, A. M. During the forenoon the sun was intensely hot. Occasional bright green patches, intermixed with wild flowers, and gently rising eminences, partially covered with clumps of small trees, gave an agreeable variety to the face of the country; which we enjoyed the more, from the scorched and sterile uniformity of the plains through which we had passed on the two preceding days. We got no water however, until twelve o'clock, when we arrived in a small valley of the most delightful verdure, through which ran a clear stream from the northward, over a pebbly bottom. The horses were immediately turned loose to regale themselves in the rich pasture; and as it was

full of red and white clover, orders were given not to catch them until two o'clock, by which time we thought they would be sufficiently refreshed for the evening's journey.

After walking and riding eight hours, I need not say we made a hearty breakfast; after which I wandered some distance along the banks of the rivulet in search of cherries, and came to a sweet little arbor formed by sumach and cherry trees. I pulled a quantity of the fruit, and sat down in the retreat to enjoy its refreshing coolness. It was a charming spot, and on the opposite bank was a delightful wilderness of crimson haw, honey suckles, wild roses, and currants: its resemblance to a friend's summer house, in which I had spent many happy days, brought back home, with all its endearing recollections; and my scattered thoughts were successively occupied with the past, the present, and the future. In this state I fell into a kind of pleasing, soothing revery, which, joined to the morning's fatigue, gradually sealed my eyelids; and unconscious of my situation, I resigned myself to the influence of the drowsy god. Imagine my feelings when I awoke in the evening, I think it was about five o'clock from the declining appearance of the sun! All was calm and silent as the grave. I hastened to the spot where we had breakfasted: I ran to the place where the men had made their fire: all, all were gone, and not a vestige of man or horse appeared in the valley. My senses almost failed me. I called out, in vain, in every direction, until I became hoarse; and I could no longer conceal from myself the dreadful truth that I was alone in a wild, uninhabited country, without horse or arms, and destitute of covering.

Having now no resource but to ascertain the direction which the party had taken, I set about examining the ground, and at the north-east point of the valley discovered the tracks of horses' feet, which I followed for some time, and which led to a chain of small hills, with a rocky gravelly bottom, on which the hoofs made no impression. Having thus lost the tracks, I ascended the highest of the hills, from which I had an extended view of many miles around; but saw no sign of the party, or the least indication of human habitations. The evening was now closing fast, and with the approach of night a heavy dew commenced falling. The whole of my clothes consisted merely of a gingham shirt, nankeen trowsers, and a pair of light leather moccasins, much worn. About an hour before breakfast, in consequence of the heat, I had taken off my coat, and placed it on one of the loaded horses, intending to put it on toward the cool of the evening; and one of the men had charge of my fowling piece. I was even without my hat; for in the agitated state of my mind on awaking, I had left it behind, and had advanced too far to think of returning for it. At some distance on my left, I observed a field of high strong grass, to which I proceeded, and after pulling enough to place under and over me, I recommended myself to the Almighty, and fell asleep. During the night confused dreams of warm houses, feather beds, poisoned arrows, prickly pears, and rattlesnakes, haunted my disturbed imagination.

On the 18th I arose with the sun, quite wet and chilly, the heavy dew having completely saturated my flimsy covering, and proceeded in an easterly direction, nearly parallel with the chain of hills. In the

course of the day I passed several small lakes full of wild fowl. The general appearance of the country was flat, the soil light and gravelly, and covered with the same loose grass already mentioned: great quantities of it had been recently burned by the Indians in hunting the deer, the stubble of which annoyed my feet very much. I had turned into a northerly course, where, late in the evening, I observed, about a mile distant, two horsemen galloping in an easterly direction. From their dresses I knew they belonged to our party. I instantly ran to a hillock, and called out in a voice, to which hunger had imparted a supernatural shrillness; but they galloped on. I then took off my shirt, which I waved in a conspicuous manner over my head, accompanied by the most frantic cries; still they continued on. I ran toward the direction they were galloping, despair adding wings to my flight. Rocks, stubble, and brushwood were passed with the speed of a hunted antelope; but to no purpose; for on arriving at the place where I imagined a pathway would have brought me into their track, I was completely at fault. It was now nearly dark. I had eaten nothing since the noon of the preceding day: and, faint with hunger and fatigue, threw myself on the grass, when I heard a small rustling noise behind me. I turned round, and, with horror, beheld a large rattlesnake cooling himself in the evening shade. I instantly retreated, on observing which he coiled himself. Having obtained a large stone, I advanced slowly on him, and taking a proper aim, dashed it with all my force on the reptile's head, which I buried in the ground beneath the stone.

The late race had completely worn out the thin soles of my moccasins, and my feet in consequence became much swollen. As night advanced, I was obliged to look out for a place to sleep, and after some time, selected nearly as good a bed as the one I had the first night. My exertions in pulling the long coarse grass nearly rendered my hands useless, by severely cutting all the joints of the fingers.

I rose before the sun on the morning of the 19th, and pursued an easterly course all the day. I at first felt very hungry, but after walking a few miles, and taking a drink of water, I got a little refreshed. The general appearance of the country was still flat, with burned grass, and sandy soil, which blistered my feet. The scorching influence of the sun obliged me to stop for some hours in the day; during which I made several ineffectual attempts to construct a covering for my head. At times I thought my brain was on fire from the dreadful effects of the heat. I got no fruit those two days, and toward evening felt very weak for the want of nourishment, having been forty-eight hours without food; and to make my situation more annoying, I slept that evening on the banks of a pretty lake, the inhabitants of which would have done honor to a royal table. With what an evil eye, and a murderous heart, did I regard the stately goose, and the plump waddling duck, as they sported on the water, unconscious of my presence! Even with a pocket pistol I could have done execution among them. The state of my fingers prevented me from obtaining the covering of grass which I had the two preceding nights; and on this evening I had no shelter whatever to protect me from the heavy dew.

On the following day, the 20th, my course was nearly north-east,

and lay through a country more diversified by wood and water. I saw plenty of wild geese, ducks, cranes, curlews, and sparrows, also some hawks and cormorants, and at a distance about fifteen or twenty small deer. The wood consisted of pine, birch, cedar, wild cherries, hawthorn, sweet willow, honey suckle, and sumach. The rattlesnakes were very numerous this day, with horned lizards, and grasshoppers: the latter kept me in a constant state of feverish alarm, from the similarity of the noise made by their wings to the sound of the rattles of the snake, when preparing to dart on its prey. I suffered severely during the day from hunger, and was obliged to chew grass occasionally, which allayed it a little. Late in the evening I arrived at a lake upward of two miles long, and a mile broad, the shores of which were high, and well wooded with large pine, spruce, and birch. It was fed by two rivulets, from the north and north-east, in which I observed a quantity of small fish; but had no means of catching any, or I should have made a Sandwich Island meal. There was, however, an abundant supply of wild cherries, on which I made a hearty supper. I slept on the bank of the nearest stream, just where it entered the lake; but during the night the howling of wolves, and growling of bears, broke in terribly on my slumbers, and "balmy sleep" was almost banished from my eyelids. On rising the next morning, the 21st, I observed on the opposite bank, at the mouth of the river, the entrance of a large and apparently deep cavern, from which I judged some of the preceding night's music had issued. I now determined to make short journeys, for two or three days, in different directions, in the hope of falling on some fresh horse tracks; and in the event of being unsuccessful, to return each night to the lake, where I was at least certain of procuring cherries and water sufficient to sustain nature. In pursuance of this resolution I set out early, in a southerly direction, from the head of the lake, through a wild barren country, without any water, or vegetation, save loose tufts of grass, like those already described. I had armed myself with a long stick, with which, during the day, I killed several rattlesnakes. Having discovered no fresh tracks, I returned late in the evening hungry and thirsty, and took possession of my berth of the preceding night. I collected a heap of stones from the water side; and just as I was lying down observed a wolf emerge from the opposite cavern, and thinking it safer to act on the offensive, lest he should imagine I was afraid, I threw some stones at him, one of which struck him on the leg: he retired yelling into his den; and after waiting some time in fearful suspense, to see if he would reappear, I threw myself on the ground, and fell asleep; but, like the night before, it was broken by the same unsocial noise, and for upward of two hours I sat up waiting in anxious expectation the return of daylight. The vapors from the lake, joined to the heavy dew, had penetrated my frail covering of gingham; but as the sun rose, I took it off, and stretched it on a rock, where it quickly dried. My excursion to the southward having proved abortive, I now resolved to try the east, and after eating my simple breakfast, proceeded in that direction: and on crossing the two small streams, had to penetrate a country full of "dark woods and rankling wilds," through which, owing to the immense quantities of underwood, my progress was slow. My feet too

were uncovered, and, from the thorns of the various prickly plants, were much lacerated; in consequence of which, on returning to my late bivouack, I was obliged to shorten the legs of my trowsers to procure bandages for them. The wolf did not make his appearance; but during the night I got occasional starts from several of his brethren of the forest.

I anticipated the rising of the sun on the morning of the 23d, and having been unsuccessful the two preceding days, determined to shape my course due north, and if possible not return again to the lake. During the day I skirted the wood, and fell on some old tracks, which revived my hopes a little. The country to the westward was chiefly plains, covered with parched grass, and occasionally enlivened by savannas of refreshing green, full of wild flowers and aromatic herbs, among which the bee and humming bird banqueted. I slept this evening by a small brook, where I collected cherries and haws enough to make a hearty supper. I was obliged to make farther encroachments on the legs of my trowsers for fresh bandages for my feet. During the night I was serenaded by music which did not resemble "a concord of most sweet sounds;" in which the grumbling bass of the bears was at times drowned by the less pleasing sharps of the wolves. I partially covered my body this night with some pieces of pine bark which I stripped off a sapless tree.

The country through which I dragged my tired limbs on the 24th was thinly wooded. My course was north and north-east. I suffered much from want of water, having got during the day only two tepid and nauseous draughts from stagnant pools which the long drought had nearly dried up. About sunset I arrived at a small stream, by the side of which I took up my quarters for the night. The dew fell heavily; but I was too much fatigued to go in quest of bark to cover me; and even had I been so inclined, the howling of the wolves would have deterred me from making the dangerous attempt. There must have been an extraordinary nursery of these animals close to the spot; for between the weak, shrill cries of the young, and the more loud and dreadful howling of the old, I never expected to leave the place alive. I could not sleep. My only weapons of defence were a heap of stones and a stick. Ever and anon some more daring than others approached me. I presented the stick at them as if in the act of levelling a gun, upon which they retired, vented a few yells, advanced a little farther; and after surveying me for some time with their sharp, fiery eyes, to which the partial glimpses of the moon had imparted additional ferocity, retreated into the wood. In this state of fearful agitation I passed the night; but as daylight began to break, nature asserted her supremacy, and I fell into a deep sleep, from which, to judge by the sun, I did not awake until between eight and nine o'clock on the morning of the 25th. My second bandages having been worn out, I was now obliged to bare my knees for fresh ones; and after tying them round my feet, and taking a copious draught from the adjoining brook for breakfast, I recommenced my joyless journey. My course was nearly north north-east. I got no water during the day, nor any of the wild cherries. Some slight traces of men's feet, and a few old horse tracks occasionally crossed my path: they proved that human beings sometimes at

least visited that part of the country, and for a moment served to cheer my drooping spirits.

About dusk, an immense-sized wolf rushed out of a thick copse a short distance from the pathway, planted himself directly before me, in a threatening position, and appeared determined to dispute my passage. He was not more than twenty feet from me. My situation was desperate, and as I knew that the least symptom of fear would be the signal for attack, I presented my stick, and shouted as loud as my weak voice would permit. He appeared somewhat startled, and retreated a few steps, still keeping his piercing eyes firmly fixed on me. I advanced a little, when he commenced howling in a most appalling manner; and supposing his intention was to collect a few of his comrades to assist in making an afternoon repast on my half-famished carcass, I redoubled my cries, until I had almost lost the power of utterance, at the same time calling out various names, thinking I might make it appear I was not alone. An old and a young lynx ran close past me, but did not stop. The wolf remained about fifteen minutes in the same position; but whether my wild and fearful exclamations deterred any others from joining him, I cannot say. Finding at length my determination not to flinch, and that no assistance was likely to come, he retreated into the wood, and disappeared in the surrounding gloom.

The shades of night were now descending fast, when I came to a verdant spot surrounded by small trees, and full of rushes, which induced me to hope for water; but after searching for some time, I was still doomed to bitter disappointment. A shallow lake or pond had been there, which the long drought and heat had dried up. I then pulled a quantity of the rushes and spread them at the foot of a large stone, which I intended for my pillow; but as I was about throwing myself down, a rattlesnake coiled, with the head erect, and the forked tongue extended in a state of frightful oscillation, caught my eye immediately under the stone. I instantly retreated a short distance; but assuming fresh courage, soon despatched it with my stick. On examining the spot more minutely, a large cluster of them appeared under the stone, the whole of which I rooted out and destroyed. This was hardly accomplished when upward of a dozen snakes of different descriptions, chiefly dark brown, blue, and green, made their appearance: they were much quicker in their movements than their rattle-tailed brethren; and I could only kill a few of them.

This was a peculiarly soul-trying moment. I had tasted no fruit since the morning before, and after a painful day's march under a burning sun, could not procure a drop of water to allay my feverish thirst. I was surrounded by a murderous brood of serpents, and ferocious beasts of prey, and without even the consolation of knowing when such misery might have a probable termination. I might truly say with the royal psalmist that "the snares of death compassed me round about."

Having collected a fresh supply of rushes, which I spread some distance from the spot where I massacred the reptiles, I threw myself on them, and was permitted, through Divine goodness, to enjoy a night of undisturbed repose.

I arose on the morning of the 26th considerably refreshed; and

took a northerly course, occasionally diverging a little to the east. Several times during the day I was induced to leave the path by the appearance of rushes, which I imagined grew in the vicinity of lakes; but on reaching them my faint hopes vanished: there was no water, and I in vain essayed to extract a little moisture from them. Prickly thorns and small sharp stones added greatly to the pain of my tortured feet, and obliged me to make farther encroachments on my nether garments for fresh bandages. The want of water now rendered me extremely weak and feverish; and I had nearly abandoned all hopes of relief, when, about half-past four or five o'clock, the old pathway turned from the prairie grounds into a thickly wooded country, in an easterly direction; through which I had not advanced half a mile when I heard a noise resembling a waterfall, to which I hastened my tottering steps, and in a few minutes was delighted at arriving on the banks of a deep and narrow rivulet, which forced its way with great rapidity over some large stones that obstructed the channel.

After offering up a short prayer of thanksgiving for this providential supply, I threw myself into the water, forgetful of the extreme state of exhaustion to which I was reduced: it had nearly proved fatal, for my weak frame could not withstand the strength of the current, which forced me down a short distance, until I caught the bough of an overhanging tree, by means of which I regained the shore. Here were plenty of hips and cherries; on which, with the water, I made a most delicious repast. On looking about for a place to sleep, I observed lying on the ground the hollow trunk of a large pine, which had been destroyed by lightning. I retreated into the cavity; and having covered myself completely with large pieces of loose bark, quickly fell asleep. My repose was not of long duration; for at the end of about two hours I was awakened by the growling of a bear, which had removed part of the bark covering, and was leaning over me with his snout, hesitating as to the means he should adopt to dislodge me; the narrow limits of the trunk which confined my body preventing him from making the attack with advantage. I instantly sprung up, seized my stick, and uttered a loud cry, which startled him, and caused him to recede a few steps; when he stopped, and turned about, apparently doubtful whether he would commence an attack. He determined on an assault; but feeling I had not sufficient strength to meet such an unequal enemy, I thought it prudent to retreat, and accordingly scrambled up an adjoining tree. My flight gave fresh impulse to his courage, and he commenced ascending after me. I succeeded however in gaining a branch, which gave me a decided advantage over him; and from which I was enabled to annoy his muzzle and claws in such a manner with my stick as effectually to check his progress. After scraping the bark some time with rage and disappointment, he gave up the task, and retired to my late dormitory, of which he took possession. The fear of falling off, in case I was overcome by sleep, induced me to make several attempts to descend; but each attempt aroused my ursine sentinel; and after many ineffectual efforts, I was obliged to remain there during the rest of the night. I fixed myself in that part of the trunk from which the principal grand branches forked, and which prevented me from falling during my fitful slumbers.

On the morning of the 27th, a little after sunrise, the bear quitted the trunk, shook himself, "cast a longing, lingering look" toward me, and slowly disappeared in search of his morning repast. After waiting some time, apprehensive of his return, I descended and resumed my journey through the woods, in a north north-east direction. In a few hours all my anxiety of the preceding night was more than compensated by falling in with a well beaten horse path, with fresh traces on it, both of hoofs and human feet; it lay through a clear open wood, in a north-east course, in which I observed numbers of small deer. About six in the evening I arrived at a spot where a party must have slept the preceding night. Round the remains of a large fire which was still burning, were scattered several half-picked bones of grouse, partridges, and ducks, all of which I collected with economical industry. After devouring the flesh I broiled the bones. The whole scarcely sufficed to give me a moderate meal, but yet afforded a most seasonable relief to my famished body. I enjoyed a comfortable sleep this night, close to the fire, uninterrupted by any nocturnal visiter. On the morning of the 28th I set off with cheerful spirits, fully impressed with the hope of a speedy termination to my sufferings. My course was northerly, and lay through a thick wood. Late in the evening I arrived at a stagnant pool, from which I merely moistened my lips; and having covered myself with some birch bark, slept by its side. The bears and wolves occasionally serenaded me during the night, but I did not see any of them. I rose early on the morning of the 29th, and followed the fresh traces all day, through the wood, nearly north-east by north. I observed several deer, some of which came quite close to me; and in the evening I threw a stone at a small animal resembling a hare, the leg of which I broke. It ran away limping, but my feet were too sore to permit me to follow it. I passed the night by the side of a small stream, where I got a sufficient supply of hips and cherries. A few distant growls awoke me at intervals, but no animal appeared. On the 30th the path took a more easterly turn, and the woods became thicker and more gloomy. I had now nearly consumed the remnant of my trowsers in bandages for my wretched feet; and, with the exception of my shirt, was almost naked. The horse tracks every moment appeared more fresh, and fed my hopes. Late in the evening I arrived at a spot where the path branched off in different directions; one led up rather a steep hill, the other descended into a valley, and the tracks on both were equally recent. I took the higher; but after proceeding a few hundred paces through a deep wood, which appeared more dark from the thick foliage which shut out the rays of the sun, I returned, apprehensive of not procuring water for my supper, and descended the lower path. I had not advanced far when I imagined I heard the neighing of a horse. I listened with breathless attention, and became convinced it was no illusion. A few paces farther brought me in sight of several of those noble animals sporting in a handsome meadow, from which I was separated by a rapid stream. With some difficulty I crossed over, and ascended the opposite bank. One of the horses approached me: I thought him the "prince of palfreys; his neigh was like the bidding of a monarch, and his countenance enforced homage."

On advancing a short distance into the meadow, the cheering sight of a small column of gracefully curling smoke, announced my vicinity to human beings, and in a moment after two Indian women perceived me: they instantly fled to a hut which appeared at the farther end of the meadow. This movement made me doubt whether I had arrived among friends or enemies; but my apprehensions were quickly dissipated by the approach of two men, who came running to me in the most friendly manner. On seeing the lacerated state of my feet, they carried me in their arms to a comfortable dwelling covered with deer skins. To wash and dress my torn limbs, roast some roots, and boil a small salmon, seemed but the business of a moment. After returning thanks to that great and good Being in whose hands are the issues of life and death, and who had watched over my wandering steps, and rescued me from the many perilous dangers I encountered, I sat down to my salmon, of which it is needless to say I made a hearty supper.

The family consisted of an elderly man, and his son, with their wives and children. I collected from their signs that they were aware of my being lost, and that they, with other Indians and white men, had been out several days scouring the woods and plains in search of me. I also understood from them that our party had arrived at their destination, which was only a few hours' march from their habitation. They behaved to me with affectionate solicitude; and while the old woman was carefully dressing my feet, the men were endeavoring to make me comprehend their meaning. I had been fourteen days in a wilderness without holding "communion kind" with any human being; and I need not say I listened with a thousand times more real delight to the harsh and guttural voices of those poor Indians, than was ever experienced by the most enthusiastic admirer of melody from the thrilling tones of a Catalani, or the melting sweetness of a Stephens. As it was too late, after finishing my supper, to proceed farther that night, I retired to rest on a comfortable couch of buffalo and deer skins. I slept soundly; and the morning of the 31st was far advanced before I awoke. After breakfasting on the remainder of the salmon, I prepared to join my white friends. A considerable stream, about ninety yards broad, called *Cœur d'Alene* river, flowed close to the hut. The old man and his son accompanied me. We crossed the river in a canoe; after which they brought over three horses, and having enveloped my body in an Indian mantle of deer skin, we mounted, and set off at a smart trot in an easterly direction. We had not proceeded more than seven miles when I felt the bad effects of having eaten so much salmon after so long a fast. I had a severe attack of indigestion, and for two hours suffered extreme agony; and, but for the great attention of the kind Indians, I think it would have proved fatal. About an hour after recommencing our journey we arrived in a clear wood, in which, with joy unutterable, I observed our Canadians at work hewing timber. I rode between the two natives. One of our men named *François Gardpie*, who had been on a trading excursion, joined us on horseback. My deer-skin robe and sunburnt features completely set his powers of recognition at defiance, and he addressed me as an Indian. I replied in French, by asking him how all our people were. Poor *François* appeared electrified, exclaimed "*Sainte Vierge!*" and galloped into the

wood, vociferating "*O mes amis! mes amis! il est trouvé!—Oui, oui, il est trouvé!*"—"Qui? qui?" asked his comrades. "*Monsieur Cox! Monsieur Cox!*" replied François. "*Le voilà! le voilà!*" pointing toward me. Away went saws, hatchets, and axes, and each man rushed forward to the tents, where we had by this time arrived. It is needless to say that our astonishment and delight at my miraculous escape were mutual. The friendly Indians were liberally rewarded; the men were allowed a holyday, and every countenance bore the smile of joy and happiness.'

The six years' residence and wanderings of Mr. Cox among the tribes of this wilderness, enabled him to collect much valuable information respecting the character, customs, and manner of life of these natives of our forests, as well as the nature of the country which they inhabit, all of which he has spread before his readers in a lively, graphic, and interesting manner, and we cannot but recommend the attentive perusal of this volume to our readers, to those especially who are engaged in striving to elevate the Indian character by means of missionary labor, and the arts of civilized and domestic life. Already some of our Indian missions extend beyond the banks of the Mississippi, and will, we trust, soon border on the Rocky mountains. God has given us these people as a part of our inheritance. He has given us his Gospel and commanded us to carry it to them; and the manifest tokens of his sanction on the efforts we have already made for their conversion, afford us a sure earnest of future success, provided we prosecute our plans and labors in his name with vigor and perseverance.

Why should not means be used without delay for the commencement of an aboriginal mission at Astoria at the mouth of the Columbia river? Should success attend the efforts of a mission at that place, might we not anticipate the day as not far distant when the missionaries from the east side of the Rocky mountains should meet those from the west side, and shake hands on the top of the lofty ridge which divides this vast continent into its eastern and western divisions, and there raise a shout of triumph in honor of Him to whom these Heathen have been given as a part of his inheritance! God hasten it in due time.

Let those men of God whose hearts burn for the salvation of these tribes of immortal beings, but who sometimes shrink from embarking in the glorious enterprise of carrying to them the tidings of salvation, for fear of the hardships they may be called upon to suffer, read the volume before us. They will then conclude that if men can be induced to encounter such perils and to endure such privations and hardships merely to attain a temporary object, surely those who have an eternal interest at stake, and are in pursuit of the immortal souls for whom Christ died, will not, or at least that they should not, shrink from the pursuit on account of the temporary labors and privations they must suffer in order to

attain to the high object of their ambition. To God we commend the cause of aboriginal missions. And may his Church remunerate herself with the spoils she may win by the conversion of these sons of the forest to the blessings of Christianity.

THE GENERAL CONFERENCE OF 1832.

1. *Report of the Committee on Missions.*—2. *Report of the Committee on Bible, Sunday School, and Tract Societies.*—3. *Report of the Committee on Education.*—4. *The Pastoral Address.*—5. *Report of the Committee on Temperance.*

THESE several reports present the views of the conference on those subjects: and as they all embrace matters of high importance to the Church of Christ, we shall briefly notice them in the order above stated.

I.—*Report on Missions.*

The Missionary Society of the Methodist Episcopal Church was formed in the year 1819, and was recognised by the general conference in 1820, as forming an integral part of our great itinerant system. Its commencement was indeed small, nor has its funds ever amounted in any one year to but little over fourteen thousand dollars. But considering the scantiness of the means at its command, it has accomplished wonders. Since its commencement upward of thirteen thousand souls have been brought into the Church, about seven thousand of whom have been collected from among the Heathen of our wilderness. If, therefore, it be supported as it ought to and may be, what shall hinder it from going forward, and increasing in usefulness until it shall unite with others of a similar character in hailing the day when all the tribes of the earth shall come and worship the Lord in his holy mountain?

The sentiments and feelings manifested by the late general conference toward the cause of missions, and the provisions made for its extension, both on our own continent and elsewhere, give reason to hope that, by the continued blessings of God on its operations, the missionary field will be greatly enlarged and thoroughly cultivated. The following extracts from the report which, we believe, was almost unanimously concurred in by the conference, will show the views taken upon this subject of vital interest to the wellbeing of souls:—

‘Among other places which might be named as demanding missionary enterprise, the committee would mention—

1. *Liberia on the coast of Africa.* This place, now so well known, presents an inviting prospect for an entrance into the interior of that vast continent, where darkness, mental and spiritual, has long brooded over the people, and where, of course, there is ample room for a full exercise of the most enlarged benevolence and extended missionary

exertions. At Liberia are many of our colored brethren, ministers and members, who have affectionately and pressingly invited us to send them missionary aid; and we are glad to be assured, from the address of the bishops at the opening of the conference, that there is an encouraging prospect of soon occupying this field of labor, with men of God sent out under the auspices and patronage of our missionary society.

2. In our more immediate neighborhood are the states of South America, where, indeed, a superstition no less disparaging to the human intellect than some forms of Paganism itself, has long held the mind in spiritual bondage, and the people in general in degrading vassalage; and although the prospects are less inviting here than in some other places, yet it is believed to be worthy of a serious effort to penetrate this dense forest of uncultivated land. Surely Divine Providence has not doomed Spanish America to everlasting darkness and thralldom, but, like other places once the seat of the beast and the false prophet, it shall become enlightened by the rays of Gospel truth.

3. From a survey of the missions already established among several tribes of the aborigines of our own country, we cannot refrain from an expression of lively gratitude for what our gracious God has already done for these people. Many of them have fled for refuge to lay hold on the hope set before them; and these good beginnings are doubtless sure indications, that He who has made of one blood all the nations of the earth, has blessings in store for all these lost tribes of our wilderness; and it is our imperious duty to carry these blessings to them, in his mighty name, as far and as fully as possible. We are invited to do this by the encouraging openings which are presenting themselves among tribes which inhabit our western and north-western settlements and wildernesses, with the fairest prospect of success. Voices, indeed, from these wilds, are daily saluting our ears, and announcing to us that they are ready to "hear the words of the book." And from the small experiments already made, it has been found that translations of portions of the sacred Scriptures, and some of our hymns, into the Indian languages, and printed for their use, have greatly aided the missionary in his arduous work.

4. The missions among the slaves also, in some of our southern states, have been attended with most salutary effects, and should therefore be prosecuted with vigor and perseverance, as the most effectual way to better the condition of these people.

5. Those missions which have been established among the white settlements, generally denominated domestic missions, in our newly settled and other destitute places, have been signally owned and blessed by the Head of the Church, and should therefore, in our opinion, be continued and enlarged.

With a view to a more extended and vigorous prosecution of all these objects, and to meet, as far as practicable, the wishes of the managers of our missionary society, we recommend the adoption of the following resolutions:—

1. Resolved, by the delegates of the several annual conferences in general conference assembled, That the bishops be, and they

hereby are requested, as soon as practicable, to carry into full effect the intention expressed in their address to this conference, founded on a resolution of the last general conference, of establishing a mission on the coast of Africa, making Liberia the centre of missionary operations, under such regulations and instructions as they, or any one of them to whom the charge of the mission shall be committed, may give.

2. Resolved, &c, That the bishops be, and they are hereby authorized and requested to select some suitable person or persons, and send him or them on a tour of observation to Mexico and South America, with a view to ascertain the practicability of opening and establishing a permanent mission or missions in those countries.

3. Resolved, &c, That the bishops be hereby requested to extend, with all practicable despatch, the aboriginal missions on our western and north-western frontiers, by the appointment of some person or persons, to be denominated superintendent of Indian missions, who shall explore the country as extensively as possible, and promptly notify the bishop nearest in his neighborhood, and also the managers of our missionary society, of the state of the Indian tribes generally, together with the prospects of introducing the Gospel among them, the number of missionaries, and amount of money needed to carry forward the work.

4. Resolved, &c, That it be the duty of each annual conference, in conjunction with the bishop or bishops who may be present, to use all diligence in supplying the destitute places within their bounds respectively, and to raise supplies for the support of our missions generally.

5. Resolved, &c, That whenever a missionary is appointed, it shall be the duty of the bishop appointing him to furnish him with written instructions in respect to the field he is to occupy, and the duties he is expected to perform, one of which always shall be, that if said missionary fail, unless prevented by sickness or other unavoidable occurrence, to notify the parent board at least once a quarter, of the state and prospects of his mission, the drafts for his support may be protested.

6. Resolved, &c, That the eighth item in part 2, sect. 5, of the form of Discipline be so amended as to read as follows:—"8. It shall be the duty of each annual conference, where missions have been or are to be established, to appoint a standing committee, to be denominated the mission committee, (which shall keep a record of its doings and report the same to its conference,) whose duty it shall be, in conjunction with the president of the conference, to make an estimate of the amount necessary for the support of each mission and mission school, in addition to the regular allowance of the Discipline to preachers and their families, from year to year, for which amount the president of the conference for the time being, shall draw on the treasurer of the society in quarterly instalments. 9. Whenever a mission is to be established in any new place, or in any place beyond the bounds of any annual conference, either among the aborigines of our country or elsewhere, it shall be the duty of the bishop making such appointment, immediately to notify the treasurer of the missionary society of

the place, the number of missionaries to be employed, together with the probable amount necessary for the support of any such mission, which information shall be laid before the managers of the society, and they shall make an appropriation according to their judgment, from year to year, of the amount called for to sustain and prosecute the mission or missions designated, for which amount the missionary, or the superintendent of the mission or missions, shall have authority to draw on the treasurer of the society, in quarterly or half yearly instalments.'

With a view to carry these resolutions into full effect with all practicable despatch, measures have been already adopted to send one missionary or more to Liberia. This has become a place of great interest to the American people, as being the theatre on which the American Colonization Society is displaying its benevolent energies.

It is now about fifteen years since this society was formed. At its commencement, and before its true character was fully developed, both the civilian and Christian looked upon it with a jealous eye, the one fearing that the design of its projectors was to rivet the chains of slavery still tighter in the slave states, by removing from among them the free people of color, and with their removal all temptations to the slaves to become free; the other because they apprehended a reaction of Divine Providence in those parts of country which could continue and succeed in a plan so derogatory to human nature, and so destructive of the rights of man. On this account the professed objects of the Colonization Society were scrutinized with a cautious jealousy, and its proposals received with a cold indifference by the greater proportion of our citizens. Even when its claims were submitted to our general conference in 1820, the committee, to whom they were referred, cautiously reported that the character of the society had not sufficiently developed itself to enable the conference to decide safely and intelligibly upon the merits of those claims. Other bodies, both civil and ecclesiastical, to which the society appealed for patronage and support, were slow in believing in the purity and benevolence of its character, and therefore were backward in adopting measures favorable to its objects. These things presented discouraging aspects to the founders of the American Colonization Society, and tended to impede the progress of the society's operations. They continued, however, to urge its claims upon the attention of the public, pledging the integrity of their character for the purity of their intention, and appealing to the patriotism and Christian feeling of the people for the support of their enterprise. Perseverance gradually overcame opposition, distinct and lucid statements cleared away the mists of prejudice, and that cautious jealousy, which ever looks with a jaundiced eye upon the objects which it so keenly criticises, finally yielded to a cordial and hearty co-operation in this grand and magnificent design.

But the first experiment made to establish a colony of free people of color on the coast of Africa was unpropitious. The place fixed upon for a settlement was unhealthy, and many of the colonists soon fell victims to the insalubriousness of the climate. The writer of this article well remembers the time when the ship *Elizabeth*, the first which embarked upon this dangerous but hopeful experiment, hoisted her sails for the African coast, loaded with men, women, and children, many of them professing the religion of Jesus, and accompanied with that eminent Christian minister and philanthropist, the Rev. Mr. Bacon. We boarded the ship while she lay at the wharf in the city of New York, on the day of her departure, saw and conversed with some of the colonists, shook the friendly hand and gave the parting salute to that man of God whose bones were destined so soon to whiten the shore or enrich the soil of Africa. His pious soul seemed to swell with holy ecstasy at the prospect of raising a Christian colony of American free people of color on that benighted continent. We cannot express the mingled feelings of fear and hope, of trembling anxiety and ardent desire which alternately vibrated in the breast, while viewing this group of voluntary exiles from the land of their birth, the home of their fathers and mothers, to the land of their ancestors, who had been brought hither under circumstances which cannot be remembered without inspiring feelings of regret and indignation. Under these circumstances who could avoid sending up a prayer to Heaven for success upon an enterprise which called up so many associations, and presented prospects of so dubious a character. Alas! it was the last time we were to behold the faces of these adventurous pilgrims from the home of their fathers and the land of their nativity. The fate of this infant colony is well known. Death soon thinned its ranks, and spread a temporary gloom over the prospects of the benevolent founders and patrons of the society, at the same time that it augmented the prejudice and strengthened the hands of their opposers.

But still the society were not to be discouraged in prosecuting their design. Opposition awakened new energies, objections called forth new arguments of defence, and the partial failure of success in this first enterprise, induced the friends of the cause to redouble their efforts to sustain it. The breath of prayer inspired in the breast of Bacon and his pious associates, was wafted on the wing of faith to heaven, and its echoes were carried on the winds across the ocean to the land which gave birth to the mighty project. New resources were called into being, new hearts began to beat in this holy cause, and a quicker and more vigorous pulsation began to be felt through some portions of the American community in behalf of the sons and daughters of Africa.

At length another and a more salubrious place was selected for the site of the intended colony. Montserado, a cape of southern Africa on the Atlantic ocean, on the grain coast, in latitude six

degrees and thirty minutes north, longitude from London ten degrees and twenty minutes west, was fixed upon by the society for the future residence of such free people of color as might choose to emigrate, and a tract of country on this cape was secured from the natives in fee simple. A site for a town was laid out between the Mesurado river and St. Paul's, both of which empty into Montserado bay. Here a settlement was commenced, and in honor of the much beloved and respected chief magistrate of our nation at that time, the town was called Monrovia. Though some of the emigrants fell victims to the fever peculiar to that country, and though an Ashman and others of the society's agents became martyrs in this holy cause, yet the general healthfulness of the place, the contentedness of the settlers, and the prosperity of the infant colony inspired fresh hopes in the hearts of such as were watching its progress with trembling anxiety, and added a new stimulant to their exertions.

The colony has now been in existence about twelve years, is in a flourishing state, enjoying all the rights and privileges of a free government, and is fast gaining in the affections and respect of those native tribes who live in its vicinity. Agriculture, the arts of domestic life, commerce, civil economy and jurisprudence, as well as religion and morality, and the education of the youth, are all attended to with industry, and success crowns the exertions of the colonists.

This is the place selected for the establishment of a mission, under the care of the Missionary Society of the Methodist Episcopal Church. It is true that other denominations have turned their attention to this rising colony; but without at all questioning their claims to a share in this glorious enterprise, or the purity of their motives in embarking in this common warfare against idolatry and sin, we have many motives of the most urgent character to impel us forward. Many of the first and subsequent emigrants were people of our own communion, some local preachers, class leaders, and private members; and they have succeeded in establishing societies on our model, according to our disciplinary regulations, have erected a church, and formed regular circuits; and they have moreover sent over to us for help, pressing their claims upon our Christian feelings and charity, by arguments derived from the above facts; and we cannot but rejoice that the obstacles heretofore thrown in the way of this mission are at length about to be removed, and that the light of heaven is likely to shine upon that benighted country.

We say upon that benighted country; for the mission is by no means intended to limit the sphere of its operations to Liberia, but is designed merely as the central point for the commencement of Christian efforts, which shall, by the blessings of God, hereafter be extended into the interior of Africa. We are greatly encouraged to hope for this happy issue of the mission, not only from the

friendly disposition manifested by some of the tribes in the immediate neighborhood of Liberia, but also from the success which has attended the labors of other missionaries in several parts of that vast continent. The Moravians and the Church missionary society have long labored, and that with cheering success, among the Hottentots and others at the Cape of Good Hope. The Wesleyan Methodists have flourishing missions in Western and Southern Africa, among the Caffers, the Namaquas, and the Bechuanas. These places, illuminated by the zealous and self-sacrificing missionaries, serve as 'lights in a dark place,' to direct the wandering feet and guide the laboring mind of the men of God who may hereafter visit these shores.

The following very sensible and pious remarks from the pen of Dr. Philips, who visited some parts of Africa, and therefore wrote from personal observation, will, we are persuaded, be read with lively interest :—

'Such as are acquainted with the writings of Rousseau, Lord Kames, and other writers belonging to that school, are not ignorant of the attempt which has been made, in opposition to the Bible, to establish a theory, representing the human race as derived from different stocks. Apart from the authority on which the Mosaic account of the creation of man is built, the consideration of God's having made of one blood all the nations of the earth, is much more simple and beautiful, and has a greater tendency to promote love and concord among the members of the human family, than that which traces the different members of that family to different origins, giving rise to invidious distinctions, flattering the pride of one class of men, and affording a pretext to justify the oppressions of another. Had this opinion, which we are combating, been perfectly innocuous in its operation, or had it been confined to philosophers, we might have left it to its fate; but its prevalence, and the use which has been made of it, show that it is as hostile to the best interests of humanity as it is to the truth of Scripture.

It is a singular fact, that the injuries done to the negroes on the western and eastern coasts of Africa, the murders formerly committed by the boors on the Hottentots and Bushmen in South Africa, and the privations and sufferings endured by many of the slaves within the colony of the Cape of Good Hope, are justified on this principle. Expostulate with many farmers, in South Africa, for excluding their slaves and Hottentots from their places of worship and denying them the means of religious instruction, and they will tell you at once, that they are an inferior race of beings. Asking a farmer, in the district of Caledon, whether a black man standing by him could read, he looked perfectly astonished at the question, and supposed he had quite satisfied my query by saying, "Sir, he is a slave!" In the same manner, the cruelties exercised by the Spaniards upon the Americans were justified by their wretched theologians, by denying that the poor Americans were men because they wanted beards, the sign of virility among other nations.

We are all born savages, whether we are brought into the world in the populous city or in the lonely desert. It is the discipline of education, and the circumstances under which we are placed, which create the difference between the rude barbarian and the polished citizen—the listless savage and the man of commercial enterprise—the man of the woods and the literary recluse.

Take a number of children from the nursery, place them apart, and allow them to grow up without instruction or discipline, the first state of society into which they would naturally form would be the hunter's state. While food could be obtained by the chase, they would never think of cultivating the ground: inured to hardships, they would despise many things which, in a civilized state of society, are deemed indispensable. In seasons of common danger, they would unite their efforts in their own defence; their union, being nothing more than a voluntary association, would be liable to frequent interruptions; the affairs of their little community would be to them the whole world; and the range of their thoughts would be limited to the exercise their fears and hopes might have in relation to their own individual danger or safety.

"The Romans might have found an image of their own ancestors in the representations they have given of ours." And we may see what our ancestors were at the time Julius Cesar invaded Britain, by the present condition of the Caffer tribes of South Africa. It is here we see, as in a mirror, the features of our progenitors, and, by our own history, we may learn the pitch to which such tribes may be elevated, by means favorable to their improvement.

Numerous proofs have been adduced in these volumes illustrative of the capabilities of the natives of South Africa, and I trust that it has been clearly shown, that the degradation and depressions under which many of them still labor, may be satisfactorily accounted for by the treatment they have so long experienced at the hands of Europeans, in the absence of all counteracting and meliorating circumstances.

If we desire to see how much the character of a people depends upon the influence of the laws and government under which they live, let us look at the contrast exhibited between many nations which, at one period, attained to the highest celebrity, and their present condition. If farther evidence of this fact be wanting, we may change our illustration, and show how nations, which were once viewed as deficient in mental capacity, have reached the highest place in the scale of empire, while the nations which at one period contemned them have sunk into a state of degeneracy.

When the inhabitants of this free country are heard justifying the injuries inflicted upon the natives of Africa, or opposing the introduction of liberal institutions among any class of them, on the vulgar grounds that they are an inferior class of beings to us, it is but fair to remind them that there was a period when Cicero considered their own ancestors as unfit to be employed as slaves in the house of a Roman citizen. Seated one day in the house of a friend in Cape Town, with a bust of Cicero on my right hand, and one of Sir Isaac Newton on the left, I accidentally opened a book on the table at that passage in Cicero's letter to Atticus, in which the philosopher speaks

so contemptuously of the natives of Great Britain.* Struck with the curious coincidence arising from the circumstances in which I then found myself placed, pointing to the bust of Cicero, and then to that of Sir Isaac Newton, I could not help exclaiming, "Hear what that man says of that man's country!" It is only under a free government, and in the possession of local advantages, that the human mind, like the tree planted in a generous soil, attains to its full growth and proportions. It is where men are governed by equal laws; where government becomes regular, and stands on the basis of liberal institutions; where rulers are under salutary checks; where the population is raised above the chilling influence of penury; where they have peace in which to cultivate and reap their fields,—that the march of the human mind is unimpeded, and soars, and sustains its flight, in those elevations which excite the admiration and astonishment of nations.

At our schools you will see the young Hottentot, the Bushman's child, and the young Caffers, with countenances beaming with intelligence, and surpassing the children of the colonists in their school exercises. No English school boys can exhibit finer appearances of genius, or make greater proficiency in the same period of time; but there are impediments to the improvement of the one, while the other may proceed in an unobstructed path. The child of the slave makes a progress at school equal to that of his young master; but when he discovers that his abilities only raise his price in the market, they are either cramped in their farther development, or are diverted into a wrong channel. The young Hottentot feels the rivalry of the school; but when he has left it, all stimulus ceases, every road to preferment is shut against him. The barbarian, on the borders of our colony, has his faculties elevated by education, but all his ingenuity is required to defend him against the injuries and encroachments of his civilized neighbors.

The following example may be adduced as an illustration of the manner in which the missionaries have gained the confidence of the natives, and allayed those hostile feelings which in former times rendered travelling among them so dangerous.

When Mr. Sas began his missionary labors among the Corannas in 1814, they had been engaged from time immemorial in the most rancorous hostilities with the Bushmen.

The Corannas are a pastoral people; they lead a nomadic life; and they are generally found in small parties, particularly between Griqua Town and Namaqualand, on the banks of the Great river. On the north-east border of the colony, and above the junction of the Cradock and the Yellow river, they are sufficiently numerous and powerful to oppress the Bushmen, and to oblige them to respect their property. The cattle which the tribes on the northern frontier possess, and their weakness, owing to the manner in which they are generally obliged to divide themselves to find pasture for their herds, accounts for the hos-

* 'Britannici belli exitus expectatur: constat enim aditus insulæ esse munitos mirificis molibus: etiam illud jam cognitum est, neque argenti scrupulum esse ullum in illa insula, neque ullam spem prædæ nisi ex mancipiis: ex quibus nullos puto, te literis aut musicis eruditos expectare.'—*Epist. ad Atticum*, l. iv, Epist. 16.

tilities which have so long existed between them and their more destitute neighbors.

Mr. Sas was some time among the Corannas before he could get them to look at a Bushman without attempting to murder him.

By continued efforts and much persuasion, they were brought so far that they would endure the sight of Bushmen. He now employed one or two Bastards (for the Corannas had not yet so far conquered their antipathy as to approach the Bushmen) as messengers of peace, to go in quest of Bushmen, and to persuade them to meet the missionary, who had good things to tell them, and who had some good things to give them. A few came; they were so pleased, that they came back, and brought others along with them. For the first time in the remembrance of any living persons, they now ventured to appear as friends in the midst of this Coranna kraal. In the course of a few weeks the news was spread among the Bushmen, and over all the Bushman country between the limits of the colony and the great Orange river.

A party of Bushmen on one occasion met with a flock of strayed sheep; and some weeks after this event they accidentally heard that the sheep belonged to Mr. Sas; they no sooner heard who was the proprietor, than they brought them to our missionary, and expressed the greatest happiness that they had it in their power to show their affection for him in this manner. Several times stray cattle belonging to Mr. Sas have been found and restored by the Bushmen; and our worthy missionary remarked that he could not wish his cattle and his property in greater safety than among the Bushmen.

When our missionaries commenced their labors in South Africa among the tribes beyond the colony, for a considerable time they were viewed by them with suspicion; but these tribes are now able to appreciate their characters and motives; and so far as a disposition to receive missionaries is concerned, we may say that these fields are white to the harvest. During my journey into the interior, in 1825, the people I met with on every part of the road expressed the greatest solicitude to have missionaries sent to them. On two or three occasions I met with whole tribes who had been waiting for days and weeks upon the road by which they expected me to pass, to ask my advice respecting their affairs, and to request me to send them missionaries. It would be too much to say that all the native tribes in those districts are equally anxious for missionaries, but the feeling is general and widely extended.

One of our missionaries some years ago travelled on horseback from Namaqualand to Lattakoo, making excursions among the Bushmen, and among the other tribes, both on the south and north side of the Orange river; and he considered himself as safe, as to any thing he had to dread from men, as he would have been in a journey of so many miles in England. In the midst of his journey he was detained three days by a wandering tribe of Bechuanas, who had heard of the missionaries, and who would have laid the hair of their heads beneath his feet to have persuaded him to have accompanied them as their teacher. When they had exhausted all their arguments to accomplish their wishes, without effect, the chief had recourse to the following stratagem: "I know," said he, "your reason for refusing to go with us, you are afraid

we will murder you." After repeating the assertion several times, and repeated denials were made on the part of the missionary, the chief remarked that it was in his power to convince him to the contrary; but that he would hold his opinion, till he furnished him with the only proof that would induce him to alter it. "Name your proof," said the missionary, "and if it is in my power it shall be granted." The chief thought he had succeeded, when he told him that the proof which would satisfy him was, that he should accompany him. At their first interview the missionary gave them a few beads, and other things of a trifling nature. In the course of their conversation when they became painfully pressing in their solicitations for him to go with them as their teacher, the missionary said, "I know the reason you are so earnest for me to go with you, you suppose I shall be able to furnish you with such things as those I gave you when we first met." With this remark they were all much hurt, and brought the things he had given them, and laid them down before him; and in a most feeling and solemn manner declared that the reason he assigned had no weight with them. "Come with us," said they, "and you shall not only have your own, but every thing we have to spare; we will defend you, and be directed by you, and hunt for you."

The difficulties which Dr. Vanderkemp had to encounter from the jealousies of the Caffers, when he attempted to establish a mission among them, are known to every one acquainted with his interesting communications from Cafferland; but the dispositions of the Caffers in relation to that subject have undergone such a change since that period, that missionaries may now be assured that they will be received with open arms in any part of that interesting country. While the following anecdote deserves to be related, on account of the honor which it reflects upon the Caffer character, it may be taken as an illustration of the eagerness of many of the people to enjoy the benefits of Christian instruction for themselves and for their families. On one of my visits to Theopolis, walking through the village in company with Mr. Barker, two very fine boys came up to me, and one of them took hold of my coat, while the other placed himself in my path, and stood before me smiling in my face. I saw they were not Hottentots; and, being struck with their appearance and fine open countenances, I turned to the missionary, and, inquiring of him to whom they belonged, I received the following account of them, and of the circumstances under which they were brought to the missionary institution and placed under his care. Their father is a Caffer chief. At a time when the Caffers were prohibited from entering the colony, he came one evening to Theopolis, and presented himself to Mr. Barker with his two boys. After having apologized for the lateness of the hour at which he had come to the institution, he stated the object of his visit in the following manner:—

"I have long desired to have a missionary at my kraal; but, after looking anxiously for one, for years past, I began to despair of ever enjoying that privilege. The laws of the colony will not permit me to come and live at a missionary institution, else I would forsake my native country, and come and live among you: but, much as I desire to be near a missionary on my own account, my chief concern is now

about my children ; and, if I cannot have a missionary with me, I shall live and die in peace if you will take these two boys under your care, and see them instructed in your religion, and be a father to them. If you will permit them to remain at Theopolis, and attend your school, they shall not be any trouble to you ; I have provided a person in the village with whom they will lodge, and I shall take care, while I live, to defray the expense of their board and clothing."

If any thing is required to add additional interest to this affecting story, it is necessary only to state that the visit of this Caffer chief to Theopolis, at this time, was at the imminent risk of his life ; for, had he been observed by any of the military patrols on the frontier, he might have been instantly shot ; and that he has amply redeemed the pledge he gave, that he would provide for the support of his boys, as he has been in the habit of regularly sending cattle to the institution for that purpose.

The elevation of a people from a state of barbarism to a high pitch of civilization supposes a revolution in the habits of that people, which it requires much time, and the operation of many causes to effect. By the preaching of the Gospel, individuals, as in the case of Africaner, may be suddenly elevated to a surprising height in the scale of improvement, and the influence of such a person, on a savage tribe, must be great ; but those on whom the power of Divine truth operates in a direct manner, bear but a small proportion to the numbers who are only the subjects of an indirect or reflected influence. On the mass of people who are but slightly affected with Divine truth, the missionary must call in every auxiliary to assist him in his work, or he will never have much pleasure in his labors, nor much honor by them.

While the missionary who labors among a savage people has no right to expect much success if he neglects their civilization, it may be safely affirmed, on the other hand, that such as make the attempt without the doctrines of the cross, will soon lay it aside in despair, and leave the work to the slow and uncertain operation of natural or ordinary causes. Suddenly to elevate a savage tribe to the comforts of the world in which we live, their minds must be impressed with the reality and importance of the life to come.

The first step toward the civilization of a savage is to rouse the thinking principle. This can only be done by proposing to his mind considerations of sufficient force to overcome his native indolence. These considerations must be addressed to his passions and suited to his capacity. His natural partiality for his own habits and mode of life neutralizes the force of arguments derived from the comparative advantages of civilization. The desire of hoarding, in the savage, is too weak to excite enterprise or industry. Although, when he sees the fruits of civilization and industry, he may desire to possess them, he would much rather sleep in his sheepskin caross, and depend upon the precarious subsistence of the chase, than submit to the labor of cultivating the ground, or of providing other clothing. After the Moravian brethren had been above twenty years in Greenland, many of the unconverted savages came in a season of scarcity to the institution, and were relieved from starving. While they had nothing, and saw the converted Greenlanders in possession of abundance, they

acknowledged the superiority of their condition, and wished themselves in possession of their comforts; but, as soon as the famine was over, and they had a prospect of obtaining food, they returned to their former wretchedness.

The speculations of science, and the pursuits of literature, are above the comprehension of the untutored savage, and religion is the only instrument that is left that can reach his case, and that is capable of producing a great and permanent change.

The difference, says one, between the philosopher and the peasant is not so much in the constitution of their minds, as in the objects they are accustomed to contemplate. Great objects are to the mind, what the sunbeams are to the flowers; they paint the colors and ripen the fruit. What objects so great as those that are presented to the mind in Divine revelation? When a peasant feels the powers of the world to come, he becomes a thinking being; the inquiry, What shall I do to be saved? is connected with a great many collateral inquiries.—How is this salvation discovered? How does it consist with the honor of God and the principles of reason? How am I to know when it is possessed? What is its nature? What are its effects? and what are the duties which its possessors owe to God, to themselves, and to their fellow creatures?

The charity that is confined to the body may supply the wants that come under our observation; but its missionaries have never been heard in the Heathen world; its wishes, were they called into exertion, would prove ineffectual, while civilization and social order never fail to grace the train of genuine religion. What funds have ever been collected—what societies formed?—what missionaries sent forth to promote the civilization of savage tribes, which have not sprung from the spirit of Christian missions?

For the romantic generosity which influenced the fathers of the Moravian missions to propose to sell themselves as slaves, that they might have the opportunity of instructing the slaves in our West India Islands, in the mysteries of the kingdom of God; for the apostolic zeal which triumphed over the rigors and horrors of a polar sky; for that spirit of martyrdom which sustained the missionaries of the South Sea Islands amid dangers and death, till their labors were crowned with the subversion of idolatry, and the universal establishment of the Christian faith; for that annihilation of self, and that Divine benevolence which fired the breast of the apostle of the Gentiles, and which is necessary to all who would attempt the civilization of savages by residing among them; we look in vain to the spirit of the world, the unaided sympathies of the human heart, the genius of modern literature, or to any agencies short of the powers of the world to come.

We feel no disposition to conceal, that it is the incalculable worth of the human soul which gives to missionary labors their greatest importance, and surrounds them with all the grandeurs of eternity. It is Christianity, as suited to man as a sinner, as fitted to supply the wants of man as an immortal creature, as viewed in its relation to the invisible world, and as it brings life and immortality to light, and triumphs over death and the grave, that raises all the slumbering energies of the human mind, that kindles the zeal of the missionary, and that elevates

the savage in the scale of being. It is to this principle that we are to trace the philanthropy, the energy, and wisdom, which have given rise to Bible and missionary societies. It is to this principle we are indebted for the zeal which induces missionaries to forsake their native shores, and submit to all the privations which must be endured in their attempts "to plant the germ of civilization on the icy hills of Greenland; sow the seed of social virtue on the sultry plains of Africa; or impart the charter of evangelical liberty to such as are in a state of slavery."*

It is this principle which has raised up our missionary institutions, like so many oases amidst the vast wastes with which they are still surrounded, and were this spirit extinguished, ignorance and barbarism would speedily resume their wonted empire.

It is not by using religion as an expedient to promote the temporal interests of man, that we gain even that object; but it is by using her as the means of promoting the elevation of the soul, and its conformity to God; it is by keeping in view the life to come, that we render her subservient to the highest interests, and the most valuable purposes of the life that now is. Break off the connection between Christianity and a world to come, and you annihilate its energy, and extinguish its vivifying principles. The ascendancy religion gains over the mind is through the medium of our belief; and all its influence is lost the moment it ceases to be recognized by us as the offspring of Heaven.

If we speak, therefore, of the advantages she confers on the present state, we do not speak of those advantages as her ultimate aim, but as the blessings which attend and mark her progress during her earthly pilgrimage. We give them as the fruits she yields in this ungenial climate, and as the indications of her vigor, and her identity with the doctrines and precepts taught by Jesus Christ and his apostles, which banish vice, idleness, and barbarism, and come to us accompanied with all the lovely train of the virtues.

"Religious institutions are the channels, if I may use the expression," says an eloquent writer, "by which the ideas of order, of duty, of humanity, and of justice, flow through the different ranks of the community." The advantages of natural science must ever be confined to a few; the science of religion may be accessible to all; and its influence over individuals, and over the body of the people will, generally speaking, be proportioned to the degree of Scriptural simplicity with which it is exhibited, its influence over those who are its professed teachers, and the purity of the mediums through which it is conveyed.

The writers of the present age, who recommend to us to civilize barbarous and savage nations before we teach them religion, forget that there is not a single example on the records of history of any philosopher or legislator having civilized a nation or tribe without the aids of religion.

The laws of Minos, of Zaleucus, of the Twelve Tables, were founded upon the dread of superior beings. Cicero, in his treatise "*De Legibus*," considers a providence as the basis of all legislation.

* Thornton's Essay on the best Means of promoting the Spread of Divine Truth, &c.

Plato refers to a deity in every page of his works. Numa made Rome a sacred city, that he might render it eternal. "It was not fraud, it was not superstition," says a great man, "which established religion among the Romans; it was that necessity which renders religion indispensable to the existence of society." "The yoke of religion," continues he, "was the only one which the Roman people, in their ardor for liberty, dared not to shake off; and that people which was so easily agitated, had need of being controlled by an invisible power."

Civilization, social order, and the charities which sweeten life, are among the subsidiary advantages which spring from the diffusion of genuine religion; but these advantages are enjoyed by men in general, without bestowing a single reflection on the source whence they proceed.'

In respect to the present state and prospects of the colony, the following letter addressed to the *Hon. Charles Fenton Mercer*, of Virginia, will be found satisfactory:—

'A brief comparison of the progress made in Liberia, with the colonization of Massachusetts, Virginia, and North Carolina, will place the first on high ground, and dispel the doubts of the most skeptical as to the ultimate success of this magnificent and benignant undertaking, if it receive a due degree of support. Let it be observed, that the society never made any calculation on being able to accomplish the mighty object of their enterprise by private resources alone. That would have been extravagant folly. The success must, they well knew, ultimately depend on the patronage of the general and state governments, united; the attainment of which they confidently hope for. The society has done its duty in proving the practicability of the scheme, and will steadily continue its exertions on a scale proportioned to the means placed at its disposal. Farther than this it never promised.

The first expedition to Liberia took place in 1820, but the colonists met with so many difficulties and embarrassments at the commencement, that it was not until the year 1824, that order or good government was established. All that has been accomplished worth notice has taken place within the last eight years. What, then, is the state of the case?

There are now above two thousand souls, settled, contented, happy, and prosperous; enjoying all the apparatus of a regular government; an improving agriculture; a prosperous and increasing commerce; settlements rapidly extending; a large territory, possessed of extraordinary advantages of soil, climate, and situation for commerce, fairly and honorably purchased, one hundred and fifty miles on the coast, and extending into the interior of the country thirty or forty miles; several slave factories destroyed, and the slaves liberated; the slave trade abolished in the neighborhood of the settlement; the circumjacent aborigines tranquilized, regarding the settlers with reverence, and looking up to them for protection from the ferocious violence of those *hostes humani generis*, the slave traders; the attacks of some hostile petty kings repelled in 1822, in the very infancy of

the colony, and in its most feeble state; education carefully attended to; the children of the natives sent in for instruction to the schools of the colonists; morals and religion flourishing. In a word, the most sanguine expectations of the founders of the colony more than realized, at this very early stage of its existence. It may be doubted whether any colony ever thrived more completely in so short a space of time.

One feature in this colony most honorably distinguishes it from almost every other colony established in ancient or modern times. Of all other colonies the founders were impelled by a desire of conquest; a thirst of aggrandizement, or of the acquisition of wealth. With no such views were the founders of Liberia actuated. Benevolence alone inspired the illustrious men, the Finleys, the Thorntons, the Meades, the Washingtons, the Mercers, the Ashmuns, the Caldwells, the Keys, who projected or aided in forming the society. The benefit of the colonists and the peace and happiness of this country were the objects. For their attainment they devoted their time, and their substance, and endured the scoffs and ridicule and scorn to which their grand enterprise, in common with all great novel undertakings, was subjected.

Let us now cast an eye on the early results of the attempts at the colonization of Massachusetts, Virginia, and North Carolina.

The pilgrims who commenced the settlement of Massachusetts, landed in *December*, 1620, to the number of 120; and so ill were they provided with provisions and clothing, and so inclement was the season, that about fifty of them perished in the course of the winter and the ensuing spring.* And though they received frequent reinforcements, there remained but three hundred in the year 1630, one half of the whole number having perished in the severe winter of 1629.†

What a striking contrast Liberia exhibits! How exhilarating and encouraging to its friends, and how useful a lesson does it hold out to its enemies!

But inauspicious as the incipient operations were in Massachusetts, the result was far worse for twenty-five years in Virginia. The first attempt at a settlement took place in 1585, and was succeeded for years by several numerous reinforcements, which in a great measure fell victims to their own irregularities, or to the hostile attacks of the Indians, whom those irregularities provoked. In 1610, the heroic Smith, the father of the colony, brought out a strong reinforcement, and returned home for farther supplies of men, provisions, arms, and ammunition, leaving the colony, as he supposed, secure against any contingency, however adverse, whether from the severity of the weather, or the assaults of the Indians. But all his calculations were miserably defeated by the worthlessness, the insubordination, and the licentiousness of the colonists.

"Smith left the colony furnished with three ships, good fortifications, twenty-five pieces of cannon, arms, ammunition, apparel, commodities for trading, and tools for all kinds of labor. At Jamestown there were nearly sixty houses. The settlers had begun to plant and to fortify at five or six other places. The number of inhabitants was nearly five hundred. They had just gathered in their

* Marshall's Life of Washington, vol. i, page 94. † Idem, page 102.

Indian harvest, and beside, had considerable provision in their stores. They had between five and six hundred hogs, an equal number of fowls, some goats, and some sheep. They had also boats, nets, and good accommodations for fishing. But such was the sedition, idleness, and dissipation of this mad people, that they were soon reduced to the most miserable circumstances. No sooner was Captain Smith gone, than the savages, provoked by their dissolute practices, and encouraged by their want of government, revolted, hunted, and slew them from place to place. Nansemond, the plantation at the falls, and all the out settlements, were abandoned. In a short time nearly forty of the company were cut off by the enemy. Their time and provisions were consumed in riot; their utensils were stolen or destroyed; their hogs, sheep, and fowls killed and carried off by the Indians. The sword without, famine and sickness within, soon made among them surprising destruction. Within the term of six months, of their whole number, sixty only survived. These were the most poor, famishing wretches, subsisting chiefly on herbs, acorns, and berries. Such was the famine, that they fed on the skins of their dead horses: nay, they boiled and ate the flesh of the dead. Indeed they were reduced to such extremity, that had they not been relieved, the whole colony in eight or ten days would have been extinct. Such are the dire effects of idleness, faction, and want of proper subordination.”*

All the difficulties and disasters that have occurred in Liberia, from the commencement of the settlement till the present time, fall far short of the tithe of the calamities in Virginia in six months.

We have not as many details of the disasters in North Carolina. Williamson, its historian, is very brief on the subject; but he tells enough to prove that similar disorders and similar disasters took place there. The colony was commenced in 1668, and in 1694, “the list of taxables was only 787, being little more than half the number that were there in 1677,” seventeen years before. “Such,” says the writer, “were the baneful effects of rapine, anarchy, and idleness.”† Yours, &c, M. C.

The following extract from Captain Abels contains encouraging facts in relation to the colony, truly cheering to the hearts of all its friends:—

‘Having just arrived in the United States from the colony of Liberia, to which place I went as master of the schooner Margaret Mercer, and where I remained thirteen days, during which time I was daily on shore, and carefully observed the state of affairs, and inquired into the condition of the people, I venture to state some facts in regard to the circumstances and prospects of the colony. On the 14th of December I arrived, and on the 15th went on shore, and was received in the most polite and friendly manner by the governor, Dr. Mechlin, who introduced me to the ministers and principal inhabitants. All the colonists appeared to be in good health. *All my expectations in regard to the aspect of things, the health, harmony, order, content-*

* Holmes’s Annals, vol. i, page 60. † Williamson’s History of North Carolina, vol. i, page 144.

ment, industry, and general prosperity of the settlers, were more than realized. There are about two hundred buildings in the town of Monrovia, extending along the Cape Montserado, not far from a mile and a quarter. Most of these are good substantial houses and stores, (the first story of many of them being of stone,) and some of them handsome, spacious, painted, and with Venitian blinds. Nothing struck me as more remarkable than the great superiority, in intelligence, manners, conversation, dress, and general appearance in every respect, of the people over their colored brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report, it would hardly be credited in the United States. Among all that I conversed with, *I did not find a discontented person, or hear one express a desire to return to America.* I saw no intemperance, nor did I hear a profane word uttered by any one. Being a minister of the Gospel, on Christmas day I preached both in the Methodist and Baptist church, to full and attentive congregations of from three to four hundred persons in each. I know of no place where the Sabbath appears to be more respected than in Monrovia. I was glad to see that the colonial agent or governor is a constant attendant on Divine service, and appears desirous of promoting the moral and religious welfare of the people. Most of the settlers appear to be rapidly acquiring property; and I have no doubt they are doing better for themselves and their children in Liberia, than they could do in any other part of the world. Could the free people of color in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate. This is my decided and deliberate judgment.

P. S. I have several times dined with the colonists, and I think no better tables could be set in any part of the world. We had every thing that heart could desire, of meats, and fish, and fowls, and vegetables, and wines, &c, &c.

On the whole, we conclude by commending this mission to the prayers of the Church, that God may accompany it with his benediction.

In respect to aboriginal missions, they have already been pretty fully and distinctly brought before the public, and have been so far ably sustained, and vigorously and successfully prosecuted. In addition to those heretofore undertaken, since the passage of the foregoing resolutions, another has been selected at Green bay, including as many neighboring tribes in the territory of Michigan, as may be found accessible. At Green bay are several of the converted natives who emigrated from Oneida, in the state of New-York, and are the fruits of missionary labor on that station. These have requested help from our society, and accordingly a missionary, the Rev. John Clark, of the New-York conference, has been appointed, and is charged to extend his labors as far as practicable, by the help of some native local preachers and exhorters attached to the Canada missions, among the several tribes

inhabiting the Michigan territory. Should this important mission be successfully prosecuted, it will become a commanding station, and serve as a rallying point for more extended missionary exertions farther into the interior of our western wilds.

The exact number of Indians scattered along the lakes and rivers of our western and north-western frontiers, and in the deep forests bordering on the Rocky mountains on either side, and extending even to the north Pacific, it is difficult to ascertain; but they are sufficiently numerous to call forth our utmost strength, and that for a number of years, to bring them under religious, domestic, civil, and moral culture. And it is among the many wonders of Divine Providence which strike us on every side, and overpower our reasoning faculty with their depth and mysteriousness, that these people should be preserved in the manner they have been, living in our neighborhood, mixing with the whites, and yet existing as insulated tribes, governed by a great number of petty chiefs, speaking almost as many different languages as there are distinct tribes. What solution can the mere philosopher give of these phenomena? The latter circumstance of itself is sufficient to 'confound the wisdom of the wise.' A Mohawk is as unintelligible in his language to the Chippeway, as the Frenchman is to the Dutchman; and the same may be said in regard to most of the wandering tribes of our forests.

How are these several masses and these discordant materials to be brought together, and collected into one great Church fellowship and civil community? For the missionaries to undertake to learn the language by which each tribe is distinguished, and thus qualify themselves to instruct them in their native dialect, would be a work of such immense labor as to require more time than it did the primitive preachers to convert a world. But He who made man, can 'cut short his work in righteousness,' and do the work of ages, according to human policy and calculation, in a few days or years. This work He has already begun to do. How? By means of native converts. By this means native preachers are raised up, powerful, eloquent, indefatigable in their labors, speaking the things they know and feel, and thus 'commending themselves to every man's conscience in the sight of God.' This is His method, and it shall succeed. By this means 'many,' even of these wild men of the forests, having been tamed, are now 'running to and fro, and knowledge is increasing,' even the 'knowledge of salvation by the remission of sins.' Without waiting, therefore, for the slow and tedious means of either learning their language or of preaching to them by an interpreter, except in some instances at first, God has adopted the primitive method in these modern days, and is calling and qualifying these men to become instructors of each other in the 'things pertaining to the kingdom.'

In this way and by these means will Mr. Clark be aided in the important trust confided to him in this laborious mission. May

the 'pleasure of the Lord prosper in his hands,' that very many of these Heathen may yet 'rise up and call him blessed.'

The next division of missionary labor is among the poorer white settlements either in the older or new parts of our country. Missions of this character have so far been signally blessed of the Lord, and have tended greatly to fill up and consolidate our general work. That 'to the poor the Gospel is preached' is matter of rejoicing to all lovers of human souls. And whatever may be the sacrifices we may be called upon to make in order to promulgate the Gospel of Christ, it will ever be cause of gratitude that plans have been devised so well adapted to send these glad tidings to all men, even to the end of the world. The rich are totally inexcusable, if they hear not Moses and the prophets, as they have abundant means at their command to support the ministry and ordinances of Christianity, as well as to aid in sending these blessings to their poor neighbors. It is not therefore for their sake that missionary societies are organized, unless so far as they may be twice blessed, first in giving, and then in receiving the reward of having done well; but it is that the poor may become 'rich in faith and heirs of the kingdom.'

And there is full room for the most enlarged display of missionary zeal and enterprise, both for the rich who have the disposition and will to give, and for those who wish to engage in active service. Our forests are falling before the axe of the woodsman, and filling up with poor, though industrious and enterprising inhabitants. To prevent them from deteriorating in their morals, and sinking back into a state of semi-barbarism, the means of grace must be afforded them at first gratuitously, and then, when their hearts are sufficiently affected with Gospel truth to enable them to appreciate its worth, they will be willing to yield it their hearty co-operation and support. The Methodist missionary must follow on the heels of the emigrant, and plant the standard of the cross in the midst of his new fields, and make his log cabin a church, until time and circumstances shall enable him to rear a house to the honor of his God. In this way dwelling houses and meeting houses, cleared farms and cultivated fields, and pious laborers, shall simultaneously rise into existence and adorn the new villages and country places which shall succeed to the dense forests that now cover our western lands.

It is a happy coincidence that while the American Colonization Society is endeavoring to rear up a colony of free colored emigrants from the United States, on the coast of Africa, our brethren in the south are devising plans for the more extensive melioration of the spiritual condition of their slave population. Indeed, from the very commencement of Methodist ministerial labor in the southern states, particular attention has been paid to the black population, and thousands of them have been happily brought from darkness to light, and from the power of Satan to God. Latterly, however,

missions have been projected for their exclusive benefit, and they have thus far been prosecuted with encouraging success. It is, moreover, a source of consolation to know that several of the rich planters of the south, on whose plantations the slaves reside, aid the attempts to elevate the character of their slaves, by favoring these benevolent exertions to do them good. This, therefore, is another field for missionary labor, to which the late general conference has directed our attention.

As to Mexico and South America, to which the report looks as favorable places on which we may bestow our money and labor, we can hardly tell what are the prospects. Though the hand of civil despotism has become in some measure paralyzed, yet an ecclesiastical tyranny still exerts itself, especially in Mexico, which seems to present formidable obstacles in the way of an unrestrained exercise of religious freedom. A law has been recently promulgated throughout the Mexican states, making it obligatory on every one who settles within the territory to take an oath of allegiance to the Church as well as to the state, and prohibiting Protestant sects from propagating their tenets. This certainly presents a powerful barrier in the way of the Protestant missionary, and indicates a determination on the part of the Catholic Church to hold fast its usurped dominion. We must wait, however, for time and circumstances to develop the true character of this despotism, and either by some sudden convulsion to annihilate its exorbitant grasp on the consciences of the people who are now its vassals, or suffer it to go on increasing in its enormity and oppressiveness, until it shall fall under its own weight. The spirit of liberty, civil as well as religious, is abroad in the earth, and no portion of the human family, it is presumed, will, for any great length of time, submissively bow down under the hand that oppresses them.

All that the society designs at present, either in regard to Mexico or South America, is to send out one or more on an exploring tour, that he may ascertain from personal observation the true state of things, and what are the probable prospects in regard to establishing missions in that part of our country. We hope that such a mission will speedily be undertaken, and that the experiment will fully prove the feasibility of the plan, and justify the expectations of the friends of the undertaking.

As to missions beyond the seas on the old continents, the time seems not yet to have arrived for this society to extend its operations there. Within the bounds marked out by the report, and comprehended in the foregoing sketch, there is ample room for the exercise of all the capabilities and energies of the society, at least for the present; but should the time arrive when the finger of Divine Providence shall point to other lands as being within our grasp, we humbly trust that no backwardness will be manifested by its friends to follow on in the path thus marked out, until we may unite with our elder brethren in proclaiming the glories and

victories of Immanuel to every kindred and people under the whole heavens.

II.—*Report of the Committee on Bible, Sunday School, and Tract Societies.*

The subjects embraced in these societies came up before the general conference by a memorial presented from the parent boards at New-York, praying for more energetic measures to be adopted for the prosecution of these benevolent objects. Ever since the formation of these societies, which were designed as aids to the ministry of the word, those to whom their management was committed have felt the need of a more hearty co-operation and simultaneous effort among both preachers and people, in order that the grand objects in contemplation might be accomplished with more facility and with greater rapidity.

While those societies of a kindred character denominated—improperly we think—National or American, have brought to their aid an agency resembling our general itinerancy, and through the auxiliary help offered by a local ministry, have enlisted a wide range of public sentiment and patronage in their favor, commanding at the same time a proportionate amount of pecuniary aid, our societies have been but feebly supported, have been too limited in the range of their operations, and in many instances they have breathed but languishingly for the want of pecuniary and other sorts of support.

It is true that, considering our recent organization in the Bible and Sunday school cause, as separate and distinct societies, and the scantiness of the means at our command, much has been accomplished, much good has been done, and a large portion of the field has been brought under spiritual culture. These good beginnings are sure pledges of success on a larger scale, should all our resources be called into action, and should all who are able and willing to work enter heartily and perseveringly upon their calling.

The propriety of employing special agencies separate and distinct from the general itinerancy, in these charitable institutions, has been amply discussed in the columns of the *Christian Advocate and Journal*, and our own views in relation to this subject, while editor of that paper, have been fully and frankly expressed. This topic came before the general conference, and, as was anticipated, the affirmative side of the question had but few advocates; so few indeed that it hardly called forth a discussion: so deeply impressed were the members of that body, of the entire competency and efficiency of the itinerating system, if properly propelled and directed, for all the purposes of charity and benevolence in their most extended forms. We need not say that this sentiment has

our most hearty concurrence. But yet, believing that emergencies might occur, and cases exist, in some portions of our work, which would justify and even imperiously demand an auxiliary agency separate from the regular itinerancy, in order to remove all doubts from the minds of any who might be skeptical on this subject, the general conference wisely provided for its employment by the episcopacy when requested by an annual conference; at the same time declaring its disapprobation of our ministers suffering themselves to be diverted from their primary objects, by enlisting as agents for societies not connected with us, except in behalf of the Colonization Society, and for literary institutions. These regulations will give full scope for the exercise of all our talent in the various ways in which it may exist and be employed, in those departments of religious, literary, and charitable enterprises.

The following is an extract from the report on these subjects:—

‘The committee on Bible, tract, and Sunday school societies, having had the subjects committed to them under consideration, beg leave to present the following report:—

The support of Bible, Sunday school, and tract societies, we regard as vitally connected with the interests and prosperity of the Church of Christ, and therefore must be attended to in all the departments of our work with zeal and energy, in order to extend the kingdom of Christ as much as may be among men. And although considerable has been done in these departments of religious charity and Christian benevolence, yet it is thought that by a harmonious and simultaneous action of all engaged in the itinerant field, much more may be effected. That this may be done to the best possible advantage, the committee recommend the adoption of the following resolutions:

1. Resolved, by the delegates of the several annual conferences in general conference assembled, That we regard the establishment of Bible, Sunday school, and tract societies, under our own control, separate and distinct from similar associations, denominated National, or American, as highly expedient, necessary, and salutary, and as demanding the united support and hearty co-operation of all our preachers, travelling and local, as well as all the members and friends of our Church.

2. Resolved, That it be made the special duty of all the annual conferences to adopt such measures respectively as they shall see fit to bring the objects of these societies fully and prominently before the people of their charge, so as to enlist the greatest possible number in this work of charity, and to raise pecuniary means for its support.’

To render the general itinerancy as efficient as possible in its bearing and influence in promoting the objects of these institutions, the Discipline is so amended as to make it the duty of all the presiding elders and preachers to attend to these charities in their respective charges, and to report the results of their labors to the annual conferences.

It is possible that some may object to this as involving such

multifarious duties as to divert the ministry from its more appropriate work in preaching the word ; but surely those who make this objection have not considered that neither Bible, missionary, Sunday school, nor tract operations, are incompatible with any duty either ministerial or Christian : so far from this, that they seem to fall necessarily within the range of those means which a benignant Providence has provided for the conversion of the world ; and a minister of Jesus Christ cannot more appropriately apply his powers and exert his influence than by recommending these matters to his congregations both publicly and privately. It is true, he need not perform the duty of a Sunday school teacher, nor attend to those other concerns which may be done by others ; but he can assist in devising plans to carry forward the work, he can preach on these subjects, converse on them privately, and use his influence to engage all others within the range of his labors to unite in the active services of these societies.

This he is expected to do, and this we humbly conceive he can do without at all interfering with any other appropriate duties ; nay, he cannot leave it undone without betraying his sacred trust.

Or will any minister of Jesus Christ say that it is incompatible with his duty to preach in favor of missions, or to promote, as far as in his power, the formation of missionary societies ? Can he, has he sufficient hardihood to plead that recommending the Bible, or assisting to distribute it gratuitously for the benefit of the poor, by organizing societies for this purpose, will either weaken his energies or trespass upon his time as a minister of Jesus Christ ; that Jesus Christ, whose person, doctrine, actions, and sufferings are so luminously set forth in this holy book ! The absurdity of such a plea is too glaringly ridiculous to be tolerated for one moment by any man who has any regard for his reputation, either as a minister, a Christian, or a man of common sense and honesty.

And is it any less obvious that it is our duty to promote Sabbath schools ? Have we not promised in our conference examination, as well as in our ordination vows, to do all in our power to drive away all strange and erroneous doctrines, to use private reproofs as well as public admonitions to preserve the people in purity, and more especially to instruct the children committed to our care ? This, then, is so far from interfering with our calling as ministers of Christ, that it is made one of our special ministerial duties. And what more effectual way can be devised for the performance of this duty, than by organizing Sabbath schools, enlisting the talents and energies of our pious youth of both sexes as teachers, and calling into active service the more aged, those who are matured in experience and wisdom, as superintendents ?

The same may be said in the distribution of tracts. Indeed, all these things are now so vitally important to the interests of religion, that we venture to affirm, that no station or circuit can prosper where these interests are neglected. We believe it will be gene-

rally found true, that in the same proportion as these things are attended to, in the same proportion will religion flourish in all its branches, revivals will be promoted, and the Church will enlarge its borders. Look at those places where missionary societies exist and flourish, Bible, Sunday school, and tract societies are promoted, and you will find that all other things are in a healthful, vigorous, and thriving state. Activity and diligence, directed by a fervent piety and an ardent thirst for the salvation of souls, will accomplish wonders. A man, indeed, who is not accustomed to husbanding his time by employing every moment to the best advantage, can hardly calculate how much he may accomplish were he to call into action all his powers, and diligently and uniformly to persevere in the discharge of every duty.

But whatever else may be neglected we must not neglect the children. Catechetical instruction, in all its varied forms, will develop those latent energies of mind which otherwise would lie dormant, and prepare them for those active duties in subsequent life for which they were originally destined.

III.—*Report of the Committee on Education.*

It is now too late in the day to require arguments to prove the utility of an early and thorough education. The improvements which have been introduced into almost every department of literature, by which such facilities are afforded to our youth for acquiring a knowledge of the various branches of human learning, supersede the necessity of argumentation in favor of this subject, and render the excuses for neglecting to attend to it with assiduity and diligence, proportionate to our means, worse than frivolous; they seem, indeed, to amount to a moral delinquency.

But yet, though our youth, in common with others, have doubtless participated in the literary advantages of the age in which they live, and are therefore prepared to stand in their lot among their compeers, it is a fact not to be disguised or concealed, that as a *Church* we have not come up to our full measure of labor in this department of general improvement. Called in the providence of God to a more laborious field of action in the great moral vineyard, our attention has been chiefly directed to the salvation of sinners from their sins, by means of an itinerating ministry. That we have succeeded to any extent, by the blessing of God on our humble efforts, in arousing a slumbering world to attend to the great concerns of eternity, is a matter of gratitude and praise to the Author of all good. And that this has been done, though not so effectually and extensively as we could have desired, will hardly now be questioned by any who are acquainted with the history of the world, and have marked the changes which have been effected during the last century.

But though this work seems to have principally and characteristically engaged the attention of the Methodists from their first coming into notice to the present time, yet they have not in the mean time entirely neglected the interests of education. At an early period of Methodism in England, Mr. Wesley established a school for the education more especially of the children of itinerant preachers; and no sooner was the Methodist Episcopal Church organized in this country, than measures were adopted by Dr. Coke and Bishop Asbury, for the establishment of a seminary of learning. It is true that Providence seemed to frown upon the undertaking by permitting the college edifice to be consumed by fire, so that the idea of building and endowing colleges seems to have been for a considerable time entirely abandoned. Bishop Asbury's Journal, however, attests the great interest which that eminent servant of God took in the cause of education, by endeavouring to organize district schools. In these efforts, however, he was not crowned with success. Whether Providence designed to indicate, by thus blasting the first attempts of his servants in this work, that the time had not yet arrived for the Methodists to turn their attention to literary pursuits and improvements, or to test their patience and fidelity, we presume not to determine. Be this as it may, the cause seems to have been in a great measure abandoned, until within a few years since, when the importance of literary improvement began to be extensively felt and duly appreciated.

In 1820, there having been two academies established, one in the bounds of the New-England, and another in the bounds of the New-York conference, the general conference appointed a committee to take the subject of education into consideration, and report thereon. The report was decidedly in favor of establishing academies in the several annual conferences; and from that time to the present the cause has been gradually gaining ground, and seminaries of learning, of different grades, have been increasing among us.

The following extracts from the report on this subject, which was adopted by the late general conference, will show the present state of the several literary institutions under Methodist patronage and control:—

‘The Maine Wesleyan Seminary is represented as being now more flourishing than at any former period. It averages about ninety scholars, and has property to the amount of about twenty thousand dollars, with a debt of about four thousand dollars. What adds much to the interest of this institution is the department of industry connected with it, both in agriculture and the mechanic arts, in which about forty-five of the students, by devoting a portion of their time to labor, are enabled, without embarrassment in their studies, to earn part or all of their board and tuition. The Wesleyan Academy at Wilbraham is as flourishing as ever, having about one hundred and

fifty students, and property amounting in the whole to about twenty-five thousand dollars, with a respectable library, &c. The Cazenovia Seminary, under the patronage of the Oneida conference, is a prosperous and promising institution, ranking, it is believed, among the first academies in the state of New-York. It has a philosophical and chemical apparatus, convenient buildings, and about one hundred and thirty students. The Illinois conference has made some progress in a seminary under their patronage called the M'Kendreean Seminary. The Holstein conference has also recently opened a conference seminary in the town of New Market, Jefferson county, Tenn., where they have purchased one hundred and thirty acres of land, and erected a building, &c, and are intending to unite manual labor with study. The healthiness of the situation and the encouraging prospects of the institution give its friends and patrons strong hopes in its favor.

The Genesee conference, in consequence of the setting off of the Oneida conference in 1829, was left without a literary seminary. The Cazenovia Seminary, falling within the limits of this conference, the former has made vigorous and successful exertions to get up an academy within its own borders. Funds have been collected and pledged to the amount of twenty-five thousand dollars, and a superb stone edifice has been erected one hundred and thirty feet long and forty wide, with wings from each end fifty feet long and twenty-four wide. The main edifice is three stories high, beside the basement story—the wings two stories. A farm also of seventy-five acres is connected with the institution, and it is proposed to connect with it agriculture and the mechanic arts. The school is just opened with flattering prospects. Its location is in Lima, Livingston county, New-York.

Several other academic institutions were mentioned in the report of the committee on education of the last general conference, which are understood to be still flourishing; but as no official communications respecting them have been made to the committee, they have not given them a distinct notice.

In addition to the class of institutions already mentioned, much interest has been excited within the last four years on the subject of colleges and universities. Two additional college charters have been obtained; one at La Grange, in north Alabama, called La Grange College; and the other at Boydston, Mecklenburg county, Va., called Randolph Macon College. The former has already commenced its collegiate course with about seventy scholars. Its location is represented as being remarkably healthy and beautiful; the buildings are convenient, and the funds, though not large, are increasing, amounting in property and subscriptions to twenty thousand dollars. The Randolph Macon College has not yet gone into operation; but the buildings are in a state of forwardness, and will be so far completed, it is expected, as to admit of commencing the college course by next September. A preparatory school is already commenced. Above sixty thousand dollars have been subscribed within the bounds of the Virginia conference, by whose exertions alone the institution has been advanced thus far. The college edifice is of brick, four stories high, covered with tin. The centre building has a front of

fifty-two feet, and a depth of fifty-four feet, with a cupola. The two wings are each sixty-eight feet long, and forty deep. The building for the preparatory school is fifty by twenty-four feet, two stories high. About three hundred acres, chiefly wood land, have been purchased for the benefit of the institution. The college is located on a commanding eminence, and in a section of country remarkably healthy and fertile.

Augusta College, on the banks of the Ohio, in Kentucky, is still prospering, having in the college proper seventy or eighty scholars, and thirty in the preparatory school. This institution has a library of about two thousand volumes, a respectable chemical and philosophical apparatus, and property in the whole to the amount of about twenty-five thousand dollars. This institution was the first college that was chartered under the patronage of our Church that is now in successful operation. It has been thus far favored with a good share of public patronage in scholars; and should it be liberally endowed, would doubtless rise in due time to a high standing among the colleges of our country.

In addition to the three colleges already mentioned, the Wesleyan University has been recently opened under flattering circumstances. This institution is located on the navigable waters of the Connecticut river, in the city of Middletown, Conn. The buildings are of stone, four stories high; one of them one hundred and fifty feet long, and fifty feet deep; the other about sixty feet by forty. Connected with the buildings are about fifteen acres of land. This property, estimated at from thirty thousand to forty thousand dollars, was presented to the New-York and New-England conferences, and such other conferences as might be associated with them, in trust for purposes of a university, provided forty thousand dollars in addition should be raised as an endowment. The condition has been nearly met already, so that the whole property of the university may be estimated at from seventy thousand to seventy-five thousand dollars. An excellent chemical apparatus has been procured for the university. Thomas Chapman, Esq., of Woodbury, N. J., has most generously given to the university the one half of a choice and valuable library of about seventeen hundred volumes. The other half has been paid for, and the whole secured to the institution. This, with the books before procured, will constitute a library of well selected books to the amount of nearly three thousand volumes.

On the whole, the committee find an increasing spirit of interest and enterprise on the subject of education throughout the connection. The principal danger now, perhaps, is from a desire to multiply collegiate institutions beyond the means and wants of the people. The committee are deeply impressed with the importance of conference seminaries, as heretofore recommended by the general conference; but at the same time are as deeply impressed with the belief that if colleges and universities are increased beyond the wants of the people and their means of sustaining them, it will prove ruinous to the whole.'

Now that the spirit of education is abroad, the danger seems to be that these institutions will be multiplied too fast. This danger

was felt by the late general conference, as is manifest from the following language of the report :—

‘Whereas it is all important to the interests of education in our Church, that the colleges under our patronage should be liberally endowed and supported; and whereas this cannot possibly be done if the number of such institutions be increased beyond the real wants of our people; therefore,

Resolved, That the four colleges already established, viz. the Augusta College, in Kentucky; the La Grange College, in Alabama; the Randolph Macon College, in Virginia; and the Wesleyan University, in Connecticut, are quite sufficient for all collegiate purposes among us for the present.

Resolved, That we have confidence in the above-named institutions, and that it be respectfully recommended to the annual conferences, and to our people and friends generally, to give their patronage and liberal support to these institutions as they may severally prefer.

Resolved, That the above resolutions are not to be so understood as to discourage the establishing of conference seminaries as heretofore recommended by the general conference, and that it is desirable that there should be, as far as possible, one first-rate institution of this class in each annual conference.’

It would assuredly be the height of folly so to increase the number of colleges as to render our means inadequate to their support. The maxim, ‘The more the better,’ will not hold good here. It will require nearly the same number of professors, the same apparatus, library, &c, in each college, provided we have twenty or more, as if we had only three or five; and hence also the same expense for the endowment and support of each. It is, therefore, easy to perceive how extremely difficult, if not utterly impossible, it would be to afford that ample support to a great number of institutions which is essential to obtain for them a respectable standing and a successful prosecution of their high objects. To attain to an elevated character and a commanding attitude among the institutions of the day, it is not only necessary that buildings should be erected, professors appointed, and a few students collected within their walls, but they must be amply furnished with apparatus, library, &c, and be placed in a situation not to be crippled in their operations by pecuniary embarrassments. Who, therefore, does not perceive the expediency of bringing all our resources, all our strength, physical and moral, to bear on a few of the higher literary institutions, instead of dissipating or rendering them inefficient by dividing them among too many?

Academies, indeed, as preparatory schools, as they in general may nearly support themselves from the fees of tuition, may be safely multiplied to a much greater extent. And we are glad to find that a disposition exists to increase the number of these schools. If principals be secured, of sound learning, of deep, experimental, and practical piety, to take the oversight of them, they will become nurseries of the Church and of the state, as well as so

many rivulets to swell the several streams which flow into our higher seminaries of learning. Let them, therefore, go on and increase.

So far as the subject has come under our observation, we think the suggestion respecting 'self-supporting' literary institutions a judicious one. Why is it that so many of our youth who pass through a collegiate course of education fall victims to a premature death, or contract chronic diseases which cause them to linger out an existence in feebleness and decrepitude? Is it not for want of suitable physical exercise? We know that the bodily powers must necessarily become enervated unless they are strengthened by exercise. We might, indeed, as well expect the mind to become vigorous and strong without suitable culture and mental application, as to expect the physical constitution to be healthful, strong, and vigorous, without bodily labor. And such is the natural proneness of human nature to indulge in indolence, that in the absence of some powerful motive to action, this native sluggishness will predominate, and more especially in those youths who contract early habits of close application to study. Having contracted an early relish for books, to read and reflect, to analyze and compare what they read, becomes the aliment of their souls, a sort of mental luxury on which they delight to feed, to the neglect of almost every thing else. Now to counteract this fatal tendency to excessive indulgence in literary pursuits, and to prevent, as far as possible, the deleterious effects of such intense mental application, let the youth in all our seminaries of learning be taught manual labor of some sort, either agricultural or mechanical.

Others are inclined to sinful pleasure, idleness, luxury, and dissipation. And what a foundation do these evils lay for premature old age with all its accompanying infirmities! To prevent evils of such magnitude, so deleterious in their effects upon the persons themselves as well as on society generally, some suitable means should be provided; and we know of none, except that which religion supplies, more likely to succeed in arresting the progress of such evils, than early habituating youth to manual labor. Practice will soon make it become a delightful recreation, and thus it will have the double benefit of invigorating both body and mind—for the mind acts more vigorously in a healthy than in a weakly body—and of affording a time of relaxation from mental application, as well as forming a lawful and useful recreation.

We say nothing now of the economy of this useful appendage to our literary institutions, though this is a consideration of great weight, especially in our country, where it is desired that the aristocracy of learning should not be confined to the rich. Perhaps, however, these latter will object to putting their children to labor. But why object to this? Do they not wish the ends of a sound education answered? Do they not desire that their sons should be healthy and vigorous, both in body and mind? Are they

willing that they should contract inveterate diseases in early life, and be compelled not only to linger out a useless existence to themselves and others, but also to become a burden to themselves and all their friends? If they wish to avoid evils like these, together with an additional train of them which unavoidably follows habits of idleness and dissipation, let them unite with all well wishers to mankind, in subjecting their sons to the same wholesome regimen, the same strict discipline, the same manual labor, to which the more dependent youth at our seminaries of learning may feel the necessity of submitting for reasons of economy.

We know the heart of a father. But among all the afflictions to which a parent may be subjected in respect to his children, none is more poignant than those which arise from anticipating the possibility of a son's coming to a premature grave, either from habits of dissipation, or from having laid a foundation for an incurable and lingering disease by too intense an application, in early life, to mental labor. To look on that pale and sunken cheek, and to view those eyes once bright and sparkling, and to see those limbs, once strong and vigorous, now trembling with weakness, ere time has numbered for him one score years, and all this not from habits of dissipation, but merely from an intensity of mental exercise, this is what sickens and discourages the heart of a fond father. And surely if some portion of the time which our youth spend at college be employed in manual labor would prevent the occurrence of such evils and afflictions, it is well worthy of the experiment and the sacrifice.

It was probably this view of the subject which led the committee to adopt the following language :—

‘Resolved, That self-supporting literary institutions are highly approved of by this conference, and the establishment of a department of industry in manual labor in all our seminaries and colleges, where it is practicable, is earnestly recommended.’

Enough has been already said on the importance of supporting these institutions liberally, in order to render them stable and efficient. And, at present, little dependence can be had upon state patronage. Nor do we conceive this necessary. The Methodist community, including the members of the Church and those who are attached to our congregations, are abundantly able to endow all those which have commenced operations, so as to place them beyond embarrassment, and even to give them an elevated stand among kindred institutions.

In regard to the most suitable means to call this ability into action, there may be a diversity of sentiment. It will be granted, however, on all hands, that that system of finance is the most perfect, which concentrates the greatest amount of the force of the community in a single object; which, in its practical operation, enlists the greatest number of donors, being so contrived as to

elicit the benevolence of the poor as well as the rich, and especially the middle class, who are in general the great supporters of all our institutions, whether charitable or otherwise: this class, indeed, form the nerves and sinews of the social body, and hence give life and motion to the whole physical and moral machinery.

Among those that may be called rich, there is only here and there one who will give himself any trouble at all about the concerns and wants of others. Feeling themselves independent in their temporal circumstances, they do not wish, in general, to be perplexed with the cares and labors of the public; and if they sometimes lend an ear to the cries of the poor, the widow, and the fatherless, or to the pressing calls of the community in its efforts to extend the blessings of education, or of the Gospel of Christ, it is perhaps more to rid themselves of the burden imposed upon them by the solicitations of the friends of these matters, than it is from any real concern they feel for their prosperity. Hence to avoid the pressure of being called upon a second or a third time, they will put you off with a reluctant offering.

There are, we know, and it is acknowledged with much pleasure, honorable exceptions to these general censures. There are those among the wealthy who add to their other virtues that of Christian liberality, and to such the Church and the world are much indebted for those institutions, literary and charitable, which are blessing mankind with the rays of their light and the effects of their bounty. And the more the vital principles of Christianity shall prevail, the more numerous will those rich men become, who, by their prayers and their alms, will help to forward learning and religion.

But while the world remains as it is, and while the hearts of the generality of men are set on their riches as if they were their own exclusive property, we must adapt our plans of benevolence to the circumstances of those who are comparatively poor, to such as live by 'the sweat of their brow,' who plough the fields, and turn the mills, and by their labor supply us with the necessities and luxuries of life. Was it not from this knowledge of human nature Mr. Wesley was led to adopt his method of weekly class collections to meet the current expenses of his societies? And is it in the wisdom of man to adjust a system of finance more efficient, more likely to accomplish its object? By this means all are allowed to contribute something, and each one according to his or her ability. The rich may give of their abundance, while the pittance of the poor, or the mite of the widow, is accepted. None is burdened, while none is exempted from doing something.

Nearly akin to this plan is the more modern system of collecting money by the organization of societies, each member of which pays a specific sum to entitle him to membership. But the prototype has the preference. These voluntary associations are exceedingly apt to fall into decay for want of the bone and sinews

which are supplied by weekly class collections. Perhaps, however, as things are, a better method for raising supplies for the support of literary institutions, which may be considered by some as not coming strictly within the range of religious charities, and therefore not legitimate objects to be presented to our classes, cannot be devised, in addition to a direct personal appeal to wealthy and benevolent individuals, than that which is recommended in the following resolution of the late general conference:—

‘ We deem it of great importance to the interests of our Church that the colleges and academies which have been established under the direction of the annual conferences, should be sustained and rendered permanent: and we invite our friends generally, as well as the members of our communion in particular, to bestow upon them a liberal patronage, and to assist in providing funds. To accomplish this it has been proposed to form societies for the purpose of raising moneys annually during a certain number of years, and the measure has been sanctioned by some of the annual conferences. The plan is evidently a judicious one, and we recommend it to our societies wherever it may be judged practicable, but particularly in those sections where it has been already introduced.’

By establishing societies on the plans suggested in the above resolution, the attention of many would no doubt be attracted to this object, and a yearly income might be derived from this source, which would be of incalculable benefit to the rising generation. By this means a perpetual fund—not a fund collected and consolidated in permanent property the interest only of which would be applied for actual use—may be secured for the annual wants of the colleges, which might be applied for the education of poor children, and especially for the children of those travelling preachers who, by their itinerant labors and sacrifices, have rendered themselves incompetent to provide for their education. We hope therefore that this subject will be attended to with that diligence which its importance demands.

IV.—*Pastoral Address.*

It seems highly proper on all occasions like the one we are reviewing, when a body of ministers are assembled as the representatives of the Church, that an official expression of their sentiments and feelings should be sent to the people of their charge. That this should ever have been omitted by the general conference is matter of regret. At the present conference, however, this important branch of pastoral duty was not forgotten; but an address, breathing a spirit of the purest affection, and embracing in its range a variety of topics of great experimental and practical interest, was prepared by a committee appointed for that purpose, which was concurred in by the conference, and ordered to be printed in the *Christian Advocate and Journal*.

After adverting, with devout thankfulness to God, to the almost unparalleled prosperity of the different branches of our extended work during the last four years, and to the stability and success of our institutions through the stormy seasons of reform, so called, by which they were assailed with much virulence and perseverance, the address proceeds to urge upon the members of our Church a strict and uniform attention to personal religion, and more especially to the doctrine and experience of sanctification.

This, whether we understand the word according to its literal or radical meaning, as importing a separation of any thing from a common to a particular and special use or purpose, or as indicating an entire consecration of the body and soul to God, implying an inward conformity of the heart to the image and will of God, and of the external conduct to his holy precepts, is of the highest importance to the wellbeing of the Church, to the spiritual prosperity of the soul, and to the general spread of vital godliness. The necessity of attending to this Scriptural requirement is urged upon us in the following language :—

‘ When we speak of holiness, we mean that state in which God is loved with all the heart, and served with all the power. This, as Methodists, we have said is the privilege of the Christian in this life ; and, we have farther said, that this privilege may be secured *instantaneously*, by an act of faith, as justification was. Why, then, have we so few living witnesses that “ the blood of Jesus Christ cleanseth from all sin ? ” Let us beware lest we satisfy ourselves with the correctness of our creed, while we neglect the momentous practical effects which that creed was intended to have upon us. Among primitive Methodists, the experience of this high attainment in religion may justly be said to have been common : now, a profession of it is rarely to be met with among us. Is it not time for us, in this matter at least, to return to first principles ? Is it not time that we throw off the reproach of inconsistency with which we are charged in regard to this matter ? Only let all who have been born of the Spirit, and have tasted of the good word of God, seek, with the same ardor, to be made perfect in love as they sought for the pardon of their sins, and soon will our class meetings and love feasts be cheered by the relation of experiences of this higher character, as they now are with those which tell of justification and the new birth. And, when this shall come to be the case, we may expect a corresponding increase in the amount of our Christian enjoyments, and in the force of the religious influence we shall exert over others.

Closely connected with personal holiness is family religion. Indeed, it may be considered as resulting from, and depending more or less upon it. He in whom the love of God is a paramount principle of action, will live in the bosom of his family as an instructing prophet, an interceding priest, and a leading example ; and his influence *will* be felt. He will attend to the duties of family religion, not merely because they are prescribed, but because his heart is in them,

and because he finds his greatest happiness in such attendance ; and, wherever the heart prompts to a course of action that leads manifestly to happy consequences, the influence upon those who come within its range is great as well as certain.'

It cannot be expected that either personal or family godliness will prevail to any great extent, when the religious education of children is neglected. They are the germs of society, of the Church, and the state ; and that they may be fitted to act well their part either as citizens or Christians, the foundation of their qualification must be laid in early life. This is so well understood and so generally appreciated in theory that it amounts almost to a truism ; and yet it is to be feared that in practice it is too generally overlooked, or at least not attended to with that strictness and perseverance which its vital importance demands.

This topic is introduced in the address under consideration with an earnestness suited to the interest which such a subject ought to excite, as the following extract will show :—

'The early instruction of our children in the knowledge of God, and of their duty to him, is a part of family religion which yields to none other in importance. Earliest impressions are usually the most lasting, and the most powerful in their influence upon the character of man. Hence it is, that so much emphasis is laid upon this duty in the sacred Scriptures. As a Church, we have admitted the high importance of an early religious education ; but does our practice bear witness of the sincerity and practical influence of our convictions on this subject ? Is it not a fact to be greatly deplored, that parents,—religious, Methodist parents,—too often act with no fixed plan in the education of their children ? And where this is not the case, is not religion too often an object of, at most, secondary consequence in the arrangement of the plan adopted ? Are we careful that not only our own instructions, but the books we place in the hands of our children, the company with which we encourage their association, the institutions in which we place them for education, and the instructors we provide for them, shall all, as far as possible, be such as shall contribute to the training of them up in the way in which they should go ? Do we, when compelled to choose between them, prefer a course likely to make our children Christians, to one which will secure to them high standing in the world ? If not, can we wonder if they shall choose the world rather than religion ? We ourselves teach them that preference when we sacrifice their religious improvement to the acquisition of fashionable accomplishments. O, if parents would but consider how inconceivably important it is, that the minds of their children should be properly directed, they surely would shake off the indolence that prevents their own exertions for that purpose ; and they would be careful that the influence exerted by others should, as far as possible, not only be innocent, but conducive to their forming an early religious character. When, as parents, we shall feel our weighty and fearful responsibility in this matter ; when we shall properly appreciate the importance of an early religious education to the

character and interests of our children, and when we shall act accordingly, then may we expect to see them early disciples of Jesus, steadily walking in the way in which they should go, and joyful partakers with us of the consolations of the Gospel. Then may we see wiped off the reproach of that too often pertinent interrogatory, "In what are the children of Methodists better than those of others?" And who of us that has known the joy of God's salvation, that would not prefer that our children should be partakers in that joy, rather than that they should possess all that the world esteems good and great?

As connected with this branch of education arises the consideration of Sabbath schools. In entering on this important auxiliary in the list of means adapted to the training up of youth in the way they should go, it was naturally expected that the general conference should express, in unambiguous language, its views in respect to the relation we have been said to hold with those societies denominated National or American. Ever since the distinct organization of our Sunday School Union, we have been represented on the one hand as disturbers of the general harmony of Christians in their united efforts of benevolence, particularly in the cause of Sunday schools; and on the other, by those who wish to have it believed that all denominations of Christians are amalgamated in the American Union, as still linked with that Union in its plans of establishing and conducting Sabbath schools.

It has been in vain that both of these positions have been controverted in our periodicals. When, for instance, the *Christian Advocate and Journal* asserted that we had not any connection with the American Union, it has been said that this was not the voice of the Church, but the voice only of the editors; and in some cases, an attempt has been made to separate that *Journal* from the Methodist Church, as though it held a language not recognized by the Church at large; at other times some of our brethren in the city of Philadelphia, who allow themselves to be members of the board of managers of the American Union, have been pointed at as witnesses to prove that the *Advocate* was in error.

To repel all these insinuations, and to sustain the position assumed by the *Advocate*, the acts of the general conference of 1828, so far as they had a bearing upon this subject, were referred to, and the constitution of our Union, the address of its managers, and the general voice of our people throughout the continent, were quoted: but all this was to no purpose, so long as it could be said that four or five of our brethren lent their names to the American Union. Under these circumstances it became the imperious duty of the general conference to speak in a language that could not be misunderstood.

This it has done in the following extract. And if any should be inclined to think that the conference has descended to a minuteness of statement and argument unbecoming so grave a body,

let them remember the circumstances and the occasion which called for such an expression of sentiment, and they will, we think, find a sufficient apology—if indeed any apology were necessary—for all that is said in what follows:—

‘ Among the most efficient auxiliaries in the religious instruction of our children, we may rank Sabbath schools. The good that has been accomplished by these will never be fully known till that day arrives which shall reveal the secrets of all hearts, and the operation and tendency of the various influences which have acted upon the human character. Then it will be seen how many inexperienced feet have been prevented from wandering into the mazes of folly and sin; how many thoughtless wanderers have been arrested in their course, and brought back to the ways of righteousness; and how many have been led to glory and to God by their instrumentality. Considering, then, the mighty and beneficial influence of Sabbath schools, allow us earnestly to recommend, that wherever it is possible, institutions of this kind shall be established, and zealously and perseveringly supported, by all who love the Lord Jesus and care for the best interests of the rising generation.

For reasons which we think must be obvious on the slightest observation, we prefer the establishment and support of Sabbath schools in connection with, and supplied with books from *our own* Sunday School Union. Doctrines which we esteem of vital importance, are not to be expected in the books or instructions of schools under any other patronage. We shall instance in only two particulars—the doctrine of Christian perfection, and that of the possibility of so falling from grace as to perish everlastingly. Now, believing these doctrines, and considering them as of immense practical importance, are we willing that our children should receive a course of religious instruction from which *they* are to be excluded? And yet in those schools which are under the patronage of the American Sunday School Union, these doctrines must not be taught, because some of the parties to this Union do not receive them as doctrines of the Gospel. There are other important discrepancies in the opinions of those who compose this Union, and our Church; but these are mentioned, because they are familiar, and because no mode of reconciling them could be adopted.

Nearly allied to this recommendation of our own Sunday School Union and Sunday school books, is that which we would now urge upon you in relation to *our own* tract and Bible societies—the *former* for the reasons already assigned, and *both*, because, in giving the preference to books issued from our own Book Concern, we afford support to that Concern, which is, in all its bearings, a very important part of that system by which Methodism has purposed to spread vital holiness over these lands. We are not ignorant that we have been reproached with sectarian exclusiveness, in holding off from national religious charities; but we are little concerned at this. We are a sect of Christians, who honestly and conscientiously hold opinions, which we esteem of great importance, different from those which are held by most other Christian denominations; and we believe it to be

our duty, not only not to disguise or to keep back these peculiar opinions, but to urge them constantly and emphatically upon all those, and especially the young, who are under our instruction. For these reasons, we would wish the liberty to conduct our religious charities on our own account, and in our own way.

Beside these, there are other reasons which have induced us not to connect ourselves with national religious charities. We believe that, in the arrangement of Providence, it is wisely permitted that the various sects of Christians should act upon their several views, the more extensively to spread the substantial truths of the Gospel through the world, in order to check any aberrations, whether in doctrine or practice, to which human infirmity renders the best and wisest of all sects liable, and in order to excite each other to activity and diligence. We, moreover, believe that a union of the various denominations of Christians, for the operation of religious charities, while they continue to differ in regard to important religious doctrines, would lessen the amount of those charities, and lead in the end to dissensions and animosities not otherwise to be apprehended. For these and other reasons, especially that we consider *national* religious societies incompatible with the safety of our *free* institutions, both civil and religious, we have long been known as in opposition to them.

And, as this *has* long been known, it is, to say the least of it, not a little surprising that agents of these societies have been found, who have confidently reported the Methodist Church as their supporters. It would be ridiculous, if not wicked, for these agents to excuse themselves, by saying that a few individuals of the Methodist Church are such supporters, when they cannot but know that, as a body, we are avowedly opposed to any such connection. But, not even this apology can be made by those who have continued, on the ground of unauthorized appointments, to represent our bishops and other ministers as officers in these societies, after they have, in the most unequivocal manner, declined the acceptance of such offices.'

The question, therefore, respecting our union with the American Sunday school, may now be considered at rest. But neither ourselves nor the general conference should be misunderstood on this subject. While honesty and truth required us to acknowledge ourselves a distinct sect of Christians, acting under a solemn conviction that more good may be accomplished by following our distinctive peculiarities in our plans for promoting the common welfare, we have no idea of proclaiming war upon others, of questioning the purity of their motives, or of impugning the sincerity of their professions. In these respects we wish to do to others as we would they should do to us. Let them cleave to their institutions, make them as efficient as possible in doing good, while they, in the mean time, allow us the same liberty. Then shall Judah no longer vex Ephraim, nor need the different sects be arrayed in hostility against each other, merely because they conscientiously dissent from one another in respect to the best means of attaining the end we all profess to have in view. With such feelings and views we close what we have to say on this subject by remarking,

that so long as the several denominations of Christians shall pursue the grand object of their benevolent exertions in the spirit of love toward each other, guided in their operations by a sincere desire to advance the Redeemer's glory, they will, in our humble judgment, each contribute a greater share toward attaining this object, by establishing separate organizations, than they would by one general combination.

The address closes with the following impressive exhortation, to which we hope all concerned will give the more earnest heed :—

‘ And we earnestly recommend a strict observance of the requirements of our excellent form of Discipline, especially in what respects class meeting, conformity to the world, and the preservation of purity and peace in the members of a body associated for purposes of such mighty consequence, both to individual interest and the general good. If we would accomplish all the good contemplated in the formation of our society, we must strengthen and draw close the ties that bind us together ; we must preserve the peculiar and distinctive features of our Christian character, and we must act with concentrated force.

In conclusion, dear brethren, after earnestly entreating your prayers, that we may have hearts to labor for God, and that he may crown our labors with success, we commend you to him and to the word of his grace, praying that he may make all grace to abound to you, and that he may bring us together to his everlasting kingdom and glory, through Christ Jesus, to whom be glory, for ever, Amen.’

[The temperance address came to hand too late for the present number. It will be noticed in our next.]

NATIONAL SOCIETIES.

Report on Foreign Missions, read to the General Assembly of the Presbyterian Church in the United States, and accepted without an expression of the opinion of the Assembly on the same, May 31, 1832.

* THE main proposition which this singular document attempts to sustain is, that ‘ *The American Board of Commissioners for Foreign Missions is, in the opinion of the committee, properly a National Institution.*’

To sustain this opinion, the report enters into a historical detail of the doings and operations of the society from its organization to the present time. The object of this detail is to show that the society has gradually assumed a *truly national character*, because, from the time of its incorporation by the legislature of Massachusetts in 1821, it has embraced members, honorary and others, from the Presbyterian, Congregationalist, and Dutch Reformed Churches, in several states in the Union, and that the board itself is composed of members from each of these Churches. The report then goes on to say, that the society is national in its character, because ‘ *the board sustains the same relation to the Con-*

gregational, Presbyterian, and Dutch Reformed Churches, and fairly represents each of these religious denominations.'

This report, it should be remarked, is the production of a joint committee of conference from the 'General Assembly of the Presbyterian Church, and of the American Board of Commissioners for Foreign Missions,' and therefore may be considered as expressing the opinion of both these bodies in reference to this subject.

Without repeating here what we have frequently remarked elsewhere, that all religious societies professing to be *national* in our country, whether they are so in reality or in name only, are of dangerous tendency to our free, civil, and religious institutions, we are not a little surprised at the premises assumed in this report from which the conclusion is so gravely drawn, that this missionary society is a *national institution*. What, in the opinion of the committee, constitutes its *nationality*? Why, because the Presbyterian, Congregationalist, and Dutch Reformed Churches are represented in it, and share equally, in proportion to their numbers, in its councils and operations, and contribute to its funds. This is the ground of the conclusion. But do these three denominations represent the *American nation*? From the language of this report, coolly, deliberately, and gravely adopted, it would seem as if they really thought there were no other denominations of Christians in the land; or, if any other, they are so inconsiderable as not to deserve a moment's notice: for these gentlemen speak on this subject as confidently as if they had fairly and incontrovertibly made out their case, that because these three denominations are co-operating in this society, it must needs be *national* in its character! Such assumptions really partake so much of the character of contempt for the opinions and standing of other denominations, that they seem to deserve somewhat more than a sharp rebuke.

Let us, however, examine this pretension to a national society, by those tests which the committee themselves furnish as the ground of their conclusions. With a view to show that each of the above-mentioned denominations is fairly represented in the official board of this boasted national society, the report states that the 'ascertained number of communicants in each of these denominations is as follows:—Presbyterians, 182,017; Congregationalists, 140,000; Dutch Reformed, 17,888;' making an aggregate of 339,905.

These, therefore, represent the American nation! What will foreigners think when they are told that, out of about 13,000,000 of inhabitants in the United States, there are substantially only about 340,000 communicants? For, according to the assumptions of this report, all the others, whatever may be their number, character, or influence, are too inconsiderable to be brought into the account to constitute a national society. They may exist, it is true, in an insulated capacity, as so many disjointed and scattered fragments of a wreck floating about upon the surface of the

troubled waters ; but they form no part of the national character, and are totally indifferent as to the results of charitable and religious institutions formed for the good of the world !

But what will the public think, whether foreigners or others, when they are informed that these three denominations do not make but about one-third of the aggregate number of professed Christians in this country ? Look at the following estimate, and then judge. We have not the means at our command at present to enable us to ascertain precisely the number of the various religious denominations in our country ; of the

Methodists, however, there are	514,000
Baptists, we think not less than	350,000
Protestant Episcopalians, probably	36,000
Say for all other orthodox denominations, including Lutherans, Orthodox Friends, &c, &c,	100,000
<hr/>	
Total number	1000,000
Presbyterians, Congregationalists, and Dutch Reformed, as before stated	339,905
<hr/>	
	660,095

This estimate will show how little reason the report in question had to conclude that the society under consideration is a *national institution*. As we before stated, we do not vouch for the entire accuracy of this calculation ; but we think the denominations here enumerated amount to at least one million, without including the Universalists and Socinians, or Roman Catholics.

But what is more singular still, this report urges that there should be but one 'society in this country for the management of foreign missions, in behalf of those who agree essentially in doctrine and ecclesiastical order, because the Congregational, Presbyterian, and Dutch Reformed denominations do thus agree.' This reason, were it founded in truth, might very well be urged for having but one society for these denominations ; but would it be any good reason why that society should be called *national* ? So it would seem, though it is not expressly urged in the above paragraph. Are, then, the peculiarities of Calvinism to be represented as the received religious dogmas of the American nation ? The three denominations agree in all essential points of doctrine and ecclesiastical order, and therefore a missionary society composed of portions of each of these Churches must be considered '*properly a national society*.' Were ever a company of men found before who could jump to such a conclusion from such premises ?

But what if the premises themselves be found false ? Do the Congregationalists, Presbyterians, and Dutch Reformed, agree in all essential points of doctrine ? What then have they been fighting about ? Do they agree on the decrees of God, human depravity, the extent of the atonement of Christ, and the nature of conversion ? If so, with what phantom of the imagination have the

new schoolmen been at war for several years past? What means the mighty outcry of the old-side Presbyterians, that the new divinity men are eating out the very vitals of Presbyterianism? Has all this been merely a war of words?

Do they agree any better in respect to ecclesiastical order? If they do, we understand nothing of the difference between Congregationalism and Presbyterianism. We have thought, and do still think, that there is a material, a very essential difference between committing the entire power of the Church into the hands of one single congregation, and the dividing it between the people, presbyteries, synods, and a general assembly. We think, therefore, that the conclusion to which the report arrives in favor of having but one society for foreign missions, derived from the supposed concord of these three denominations, being drawn from defective premises, is illegitimate, and therefore unsound.

But why is it, we would ask, that so much pains are taken to impress upon the public mind that this is a national society? Do they impose upon themselves? Having so long rung upon the changes of national societies, have they come at last to the absurd conclusion that they are so in fact, merely because they have been so called for such a length of time? Or do they wish by this means to make an impression that they give tone to all the religious institutions of the country, with a view to conciliate public favor? Charity seems to forbid the thought, that either of these suppositions is true. We dare not believe that an infatuation of so fatal a character has seized upon minds, otherwise so intelligent and virtuous, as to produce a delusion so monstrously absurd. Propositions like the one we are considering, under such circumstances, must be the result of accidental indifference to the true state of things, and not to a wilful perversion of the truth, or a voluntary self-deception.

Waiving, however, all these considerations, we cannot see how, in the present political and civil state of our country, any religious society can, with any degree of propriety, be denominated *national*. Even if the major part, or even all the denominations were to agree to lay aside their sectarian peculiarities, and unite in one great institution, there would be little propriety in calling it a *national institution*. The reason is, that all our national institutions are totally distinct from our religious institutions. The Church and the state are necessarily, because *constitutionally*, separate and distinct from each other, and can never be amalgamated or united without destroying our distinctive national character. An attempt, therefore, to incorporate the one with the other, though it may be only in name, is an encroachment upon our national and civil institutions; and hence all such attempts are justly viewed by our politicians with a jealous eye, as an approximation, at least in tendency, if not in design, to break down the barrier which the wisdom of our forefathers has erected between Church and state. It is on this account, as well as on others which might be men-

tioned, that we have all along objected, not only to the thing itself, but to the name of *national religious combinations*. It is by gradual encroachments alone, generally slow and insidious in their first approaches, that ancient landmarks are removed, that institutions are subverted, and the liberties of mankind are destroyed. To prevent such disastrous results, the causes which lead to them should be detected and guarded against. They may, indeed, seem but trifling at first, but 'behold how great a matter a little fire kindleth !'

We are satisfied with our civil institutions. They guaranty to us our religious privileges, and protect us in the enjoyment of them. This is enough. We are equally well satisfied that all denominations should possess and enjoy all those religious rights and privileges which the constitution of our country so happily and justly secures to them. With these let us be content. Let no one sect attempt, by improper, or unscriptural, or even anti-American means, to control public opinion by enlisting it in their favor exclusively, by striving to make an impression, that the members of any one sect represent the religion of the nation. All such attempts will only render them suspicious in the eye of discerning men ; and even allowing that their intentions are honest, and their ends of the purest kind, as we wish to allow in the case before us, still they render themselves liable to be suspected ; and Christians ought not only to be beyond just censure, but, if possible, beyond suspicion.

MARSHALL'S LIFE OF WASHINGTON.

The Life of George Washington, commander in chief of the American Forces, during the War which established the Independence of his Country, and first President of the United States. Compiled under the inspection of the Honorable Bushrod Washington, from original papers bequeathed to him by his deceased relative. By JOHN MARSHALL. Second Edition, revised and corrected by the Author. In two volumes, 8vo. pp. 982.

EVERY thing relating to George Washington is deeply interesting to the *American* reader, and indeed we might say to readers of every country ; for who does not revere the name of Washington ?

It is not our intention, however, to give any thing more than a brief notice of the present work. The name of the patriotic hero of this narrative, and the name of his biographer are alone sufficient to recommend the work to the favorable reception of the reading community.

In preparing the second edition of this splendid work, and presenting it to the public in this condensed form, Judge Marshall has rendered a very important service to the American public, and added an interesting item to the literature of his country. The first edition commenced with an introductory chapter, con-

taining historical details of the first settlements of the North American continent, and of their progressive improvements until the memorable era of the revolution. In the present volumes all this is omitted, and the work commences with the birth of Washington, the principal hero of the story, and progresses regularly through the history of his eventful life, combining in the range of the history the most important incidents and events of the revolution, the formation of the confederative, and then of the federative government, and terminates with the death and character of this illustrious general and statesman.

The following extract from the preface will show the claims which the present edition has over the former, as well as the manner in which the work has been executed :—

‘The work was originally composed under circumstances which might afford some apology for its being finished with less care than its importance demanded. The immense mass of papers which it was necessary to read, many of them interesting when written, but no longer so, occupied great part of that time which the impatience of the public would allow for the appearance of the book itself. It was therefore hurried to the press without that previous careful examination, which would have resulted in the correction of some faults that have been since perceived. In the hope of presenting the work to the public in a form more worthy of its acceptance, and more satisfactory to himself, the author has given it a careful revision. The language has been, in some instances, altered—he trusts improved ; and the narrative, especially that part of it which details the distresses of the army during the war, relieved from tedious repetitions of the same sufferings. The work is reduced in its volume, without discarding any essential information.’

Every American youth ought to make himself acquainted with the father of his country, as well as with those events which led to its independence among the nations of the earth, and those civil institutions by which it has been and is now governed. This sort of information will secure him against those predilections for foreign things, foreign literature, civil and religious institutions, and more especially those foreign luxuries and vices, all which may have a deleterious influence upon his habits of thinking, on the judgment he may form of men and things, as well as upon his moral and religious conduct. We by no means wish to depreciate any thing merely because it is imported, any more than we would undervalue it because it is of American growth. Let our own institutions, civil and religious, be estimated according to their intrinsic worth, and whatever we may borrow from others which will increase their value, let us avail ourselves of it, that we may thereby add to the amount of our civil, religious, and literary acquisitions.

Of European luxuries and vices we have enough. Those that are peculiar to ourselves may very well be dispensed with without any detriment to our national character ; indeed the more we re-

trench from the one and the other, the more we shall rise in moral worth and national grandeur, and with the greater confidence may we look to the God of our fathers for the continuance of his blessing upon our land and nation.

An abridgment of the Life of Washington—not of these volumes, which are secured to the author by copyright—has been prepared for the use of our Sunday School Union, which we hope will be extensively circulated.

NEW TRACTS.

No. 134. *Dr. Fisk's Address to the Members of the Methodist Episcopal Church on the Subject of Temperance.* 12mo. pp. 16.

No. 135. *A short Account of the Life and Death of Ann Cutler.*
By WILLIAM BRAMWELL. 12mo. pp. 20.

THE former of these tracts, both of which are on sale at the Methodist Book Room, embraces a subject which we are glad to find is gaining every day more and more interest in the religious community. The present address aims at the total annihilation of the use of alcohol in all its forms, except in cases of extreme necessity, both in the manufacture, sale, and use of it. And we hope the tract will be extensively circulated and attentively read by all classes of people. The experience of thousands, who had been in the habit of moderately using ardent spirits to their injury, now attests the soundness of the conclusion, that total abstinence is the only safe way either to restore a shattered constitution to its former vigor, or to preserve a sound one from premature decay.

The Account of Ann Cutler is an interesting piece of Christian biography, and cannot be read without creating a conviction of the truth expressed by Solomon, that 'the ways of wisdom are ways of pleasantness, and all her paths are peace.' Ann Cutler embraced this heavenly wisdom at the age of sixteen, and ever after lived an exemplary Christian life, and died in the triumphs of faith in the thirty-sixth year of her age. Her deep devotion to God, and her zeal in the cause of Christ, rendered her eminently useful in the circle of her acquaintance, and caused her to be much beloved and esteemed by all the true followers of the Lamb. We commend this tract especially to our female readers.

THE LOVE OF GOD.

IN a late number of 'The Protestant Episcopalian and Church Register,' after some pertinent remarks on the love of God, it is stated that 'the love of God differs so much from the love of sensible objects, and from our other passions, that it can hardly be called a passion in the same sense in which they are called passions.' Now mark the difference. 'It differs in this, that it is at first raised, and afterward kept up by reason.' Was ever such a sentiment before uttered by a professed Christian? St. Paul says,

'The love of God is shed abroad in the heart by the Holy Ghost.' This writer says it is 'first raised by *reason*.' St. Paul says again that one of the *fruits of the Spirit is love*; but according to this writer it is the fruit of *reason*.

How differs this from the religion of nature? A mere animal passion, if indeed it may be called a passion at all! If *reason* can raise in us this noblest of the Christian virtues, and then keep it in action, we may very well dispense with *revelation*. Yes, we may return again to the bald and lifeless religion of nature, which is as powerless as it respects spiritual things, as the body is without the soul, and as opaque as this world would be deprived of the light of the sun. In opposition, however, to this lifeless theory of religion, the sacred Scriptures represent God as *working within us both to will and to do*, as renewing us in the inner man by the *washing of the Holy Ghost*, and as 'changing us from glory to glory, even into the same image' in which we were at first created. And it is only when we are thus *renewed, washed, and changed*, that we 'perfectly love God, and worthily magnify his holy name.' Perhaps this last quotation may have more weight with the Protestant Episcopalian than any we could bring, as it is taken from an authority it would not choose to disclaim.

SOME ACCOUNT OF THE OLD FOUNDRY IN LONDON.

EVERY thing connected with the origin of Methodism is less or more interesting to its friends. And perhaps most of our readers have either heard or read something of the Foundry which was the first building Mr. Wesley occupied as his own for a chapel. The following account of this place, and the manner in which it came into the hands of Mr. Wesley, and was afterward occupied by him and his preachers, is taken from *Chronicles of Wesleyan Methodism*, by JOHN STEPHENS, one of the English Methodist preachers:—

'The introduction of Methodist preaching into the great metropolis of England, is an event in itself so interesting, so identified with the most hallowed recollections of spiritual profit thence derived by thousands, and has occasioned so much fruitless inquiry respecting several local circumstances connected with its origin, that we have been at no inconsiderable pains to obtain some account of the Foundry; one of the first places appropriated by Mr. Wesley to the preaching of God's word in London.

There was a large Foundry in Moorfields, where were cast the cannon belonging to government. As many persons were anxious to see the process of the fusion of the metal, running it into the moulds, &c, &c, there were erected galleries for the spectators. About the year 1716, the old cannon taken from the French by the duke of Marlborough were ordered to be re-cast: which circumstance excited considerable interest, and collected a greater number of visitors than usual, among whom was Andrew Scalch, a founder, and a native of

Switzerland. As it was understood that he was a foreigner, travelling for improvement in his profession, he was allowed to examine the preparations. He observed that the moulds were not sufficiently dry, and communicated the circumstance to the principals of the department, warning them at the same time, of the danger of an explosion, from the dampness being converted into steam while the red hot metal flowed from the furnace. Due inquiry was made by those who superintended the preparations; but piqued by the superior sagacity of a foreigner, they treated his warning with contempt, and the casting was ordered to proceed. The fatal explosion occurred, as Scalch had predicted. The liquid metal flew in every direction; a great part of the building was destroyed, and several lives were lost.

In consequence of this painful event, it was determined at the ordnance office to erect a new Foundry on Woolwich Warren, the entire control and management of which was entrusted to Scalch. The Foundry in Moorfields continued long in a tenantless and dilapidated state; till, in November, 1739, Mr. Wesley took a lease of it for 115*l.* and expended a considerable sum in fitting it up for public worship. After the necessary repairs and alterations had been completed, it was opened by Mr. Wesley on July 23d, 1740; at which period he had only seventy members of society.

The Foundry was situated on the east side of a road called Windmill Hill, Upper Moorfields. It had two doors, one near the north, and the other near the south end of the building. This latter was in the day time generally opened, or only on the latch: it being the common entrance to the dwelling house, the book room, and the school.

The nearest to this door was the dwelling house, where resided the family who had the care of the Foundry. Several rooms were appropriated to the preachers; and of the remaining apartments, which stretched over one of the galleries, several were occupied by the house keeper and servants, and one was called the electrifying room;* where a Mr. J. Reddall attended at stated times, to electrify any of the poor who applied: "and many," adds our venerable informer, "found great relief from the complaints with which they were afflicted." Near the entrance to these apartments was a narrow staircase leading to a suit of rooms occupied by Mr. Wesley as a study, sleeping room, &c.

One of these apartments was his dispensary, which was opened December 5, 1746, and of which he thus speaks in his Journal:—"December 4, I mentioned to the society my design of giving physic to the poor. About thirty came the next day; and in three weeks about three hundred. This we continued for several years, till the number of patients still increasing, the expense was greater than we could bear. Meantime, through the blessing of God, many who had been ill for months or years, were restored to perfect health." Again, he speaks of it in a letter, dated March 25, 1747. "I have believed it my duty within these four months, last past, to prescribe such medicines to six or seven hundred of the poor, as I knew were proper for

* This was the origin of the London Electrical Dispensary, now situated in Bunhill Row, and to which the corporation of the city of London, some years since, voted a sum of one hundred guineas. The late W. Marriott, Esq., was for many years treasurer, and Mr. J. Bemrose, electrician.

their several disorders. Within six weeks, nine in ten of them who had taken these medicines, were remarkably altered for the better, and many were cured of diseases under which they had labored for ten, twenty, forty years."

The band room was situated near the back, or east side of the Foundry. This room was rather smaller than the morning chapel at City-Road. In the day time it served the purposes of a school. The nothern part of it was fitted up with suitable desks for the master, Mr. Franklin, and his scholars, of whom there were generally about fifty, exclusive of a few private-pay scholars. He was succeeded by a person named Matthews. The other end of the room was occupied by a Mrs. Rachel Brown, who held a school of some twenty smaller children. On Wednesdays and Fridays there was held in this room a meeting for prayer and intercession, which lasted one hour, commencing at half-past one o'clock; and the boys, on these occasions, were not dismissed till the prayer bell rang. Mr. Wesley attended these noon-day meetings, when in town, with the preachers and their families.

The middle space of the band room, between the two parts appropriated to schools, was fitted up with benches, and a small pulpit against the wall: and here was held the preaching at five o'clock in the morning; and there are several persons now in London, who well remember their pacing, at that early hour, with their lanterns, to hear Mr. Wesley preach to overflowing congregations.

We find the following allusion to the above interesting circumstance made by the biographer of Mrs. Clemenson, in the Wesleyan Methodist Magazine, for 1804. "In 1739, she (Mrs. Clemenson) was invited by a friend to hear Mr. Wesley, at the Old Foundry. They waited some time at the door, in the midst of a great crowd, before Mr. Wesley arrived. The delay led her to think of the parable of the ten virgins, and was the occasion of exciting a serious desire that she at last might be found ready to enter into the marriage supper of the Lord. The approach of the minister was announced by 'Here he comes!' As soon as they entered and the congregation was settled, (for seats they had none,) Mr. Wesley gave out the following hymn:—

"Behold the Saviour of mankind,
Nail'd to the shameful tree, &c."

Near the south end of the band room, was situated what was called the book room, where were sold the various publications of Mr. Wesley, with some few others. The book steward [as he was termed] was a Mr. Franks; after whose untimely death Mr. John Atlay was appointed.

To discourage the practice of pawning and to aid the temporal necessities of the poor members of the society, a fund was likewise established here by Mr. Wesley, termed the LENDING STOCK; from which any poor person, being a member of society, could obtain the loan of from two to five pounds, for a period of three months, on the recommendation of his or her leader, in conjunction with some one who should become security for the repayment of the sum advanced. We add a copy of one of these loan notes which are still preserved.

No. 129. *FOUNDRY, October 11, 1764.*

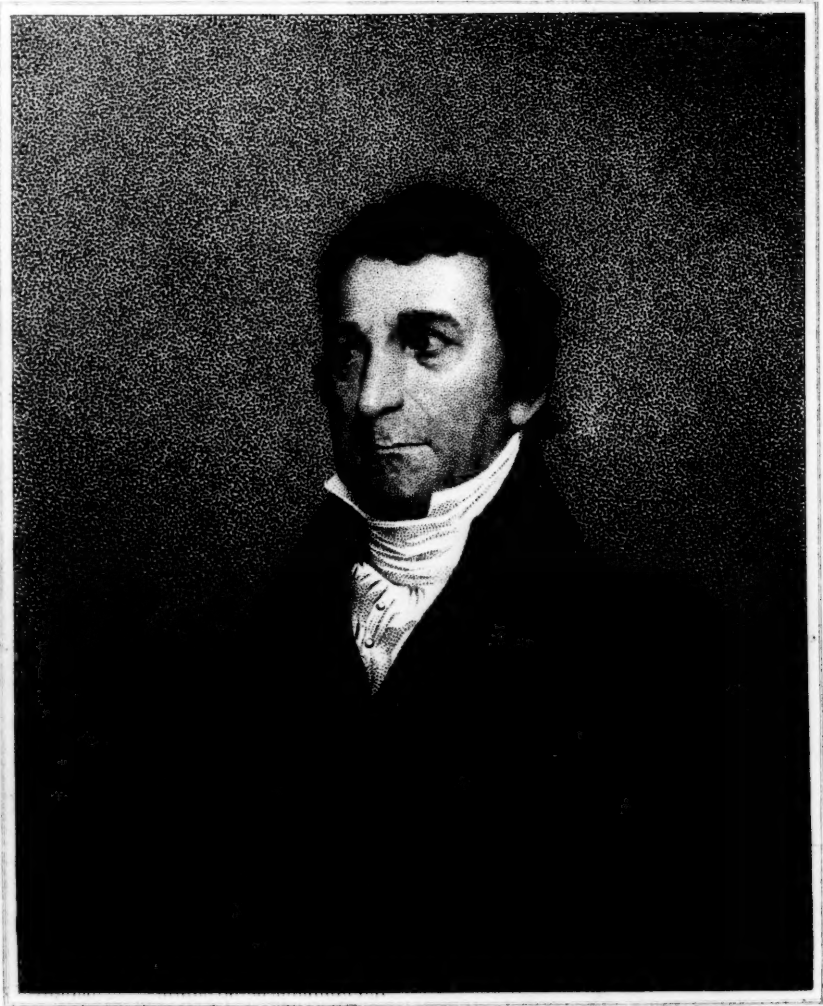
BORROWED and received of Mr. WARD, (steward of the lending stock,) the sum of two pounds, which we jointly and severally promise to pay to him, or order, within three months from the date hereof.

Witness our hands,

Borrower in

REBECCA LANDER, *Borrower*,
JOHN BAKEWELL, *Security*,
JOHN BUZLEE's *Class*.

Lackington, the celebrated bookseller, and others, who rose to great eminence in the commercial world, commenced their mercantile career by loans derived from this fund.



MARTIN RUTER, D.D.

Drawn from life & Engraved by J. B. Longacre.

W. S. Apple, Printer.

